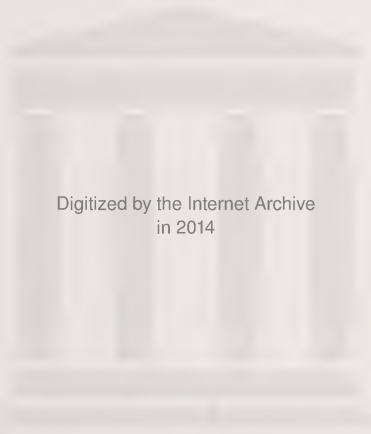






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The four leading doctrine . .



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THE  
FOUR LEADING DOCTRINES

OF  
THE NEW CHURCH

SIGNIFIED IN THE REVELATION, CHAPTER XXI, BY

THE NEW JERUSALEM,

BEING THOSE RESPECTING

THE LORD, HIS DIVINE AND HU-	THE SACRED SCRIPTURE;
MAN NATURES, AND THE DI-	FAITH;
VINE TRINITY;	AND LIFE.

TRANSLATED FROM THE LATIN OF  
EMANUEL SWEDENBORG.

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BOSTON:  
OTIS CLAPP, 121 WASHINGTON STREET.  
.....  
1838.



THE  
DOCTRINE  
OF  
THE NEW JERUSALEM  
CONCERNING  
THE LORD.

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BY EMANUEL SWEDENBORG.

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STEREOTYPE EDITION.

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BOSTON:  
OTIS CLAPP, 121 WASHINGTON STREET.  
1838.

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## ADVERTISEMENT.

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EMANUEL SWEDENBORG was born at Stockholm in the year 1688. He enjoyed the advantages of a religious and liberal education, and became eminent for his attainments in literature, especially in the various branches of natural science and philosophy. About the year 1743, he was led to devote his attention principally to theology; and he was afterwards assiduously employed in preparing and publishing his various theological works, until he died at London, in the year 1772.

The following treatise was originally written in Latin, and published at Amsterdam, in the year 1763. It was afterwards translated into English, and several editions of it have already been published in England and America. The present edition has been thoroughly revised, and the translation made more literal and accurate than it was before; and it is hoped that it will also appear more simple in its phraseology, and more intelligible to common readers.

ADVERTISEMENT.

The chief object of this treatise is, to exhibit the testimony of the Sacred Scripture concerning the LORD JESUS CHRIST; and thence to prove, that in Him there is a Divine Trinity, THE FATHER, THE SON, AND THE HOLY SPIRIT, united in one adorable Person, in whom dwelleth all the fullness of the Godhead bodily; and that He alone is the proper object of all religious worship, God over all, blessed forever.



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DOCTRINE  
OF  
THE NEW JERUSALEM  
CONCERNING  
THE LORD.

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THAT THE WHOLE SACRED SCRIPTURE IS CONCERNING THE LORD,  
AND THAT THE LORD IS THE WORD.

1. It is read in John, "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by Him; and without Him was nothing made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, but the darkness comprehended it not." Moreover, "The Word became flesh, and dwelt among us, and we saw his glory, the glory as of the Only-begotten of the Father, full of grace and truth." i. 1, 2, 3. 4, 5. 14. In the same; "Light is come into the world, but men loved darkness more than light; for their works were evil." iii. 19. And again in the same; "While ye have the light, believe in the light, that ye may be children of light. I have come a light into the world, that whosoever believeth in Me may not abide in darkness." xii. 36. 46. From these it is manifest, that the *Lord* is from eternity *God*, and that He is that *Lord*, who was born in the world; for it is said, The Word was with God, and God was the Word; as also, that without Him was nothing made that was made; and afterwards, that the Word became flesh, and they saw Him. That the Lord is called the Word, is little understood in the church; but He is called the Word, because the Word signifies divine truth, or divine wisdom; and the Lord is divine Truth itself, or divine Wisdom itself; wherefore also He is called Light, concerning which also it is said, that it came into the world. Because divine wisdom and divine love make one, and in the

Lord were one from eternity, therefore also it is said, "In Him was life, and the life was the light of men." Life is divine love, and light is divine wisdom. This one is what is meant by, "In the beginning the Word was with God, and God was the Word." With God is in God, for wisdom is in love, and love in wisdom. Likewise in another place in John; "Glorify Thou Me, Father, with Thyself, with the glory which I had with Thee before the world was." xvii. 5. With Thyself is in Thyself. Wherefore also it is said, that God was the Word; and elsewhere, that the Lord is in the Father, and the Father in Him; as also, that the Father and He are one. Now, because the Word is the divine Wisdom of divine Love, it follows that it is *Jehovah* himself, thus the Lord, by whom all things were made that are made; for all things were created by divine Wisdom, from divine Love.

2. That it is the same Word, that was manifested by Moses and the Prophets, and by the Evangelists, which is here specifically meant, may appear manifest from this, that that is the divine truth itself, from which is all the wisdom of angels, and all the spiritual intelligence of men; for this same Word, which is with men in the world, is also with the angels in the heavens, but in the world with men it is natural, whereas in the heavens it is spiritual. And because it is the divine truth, it is also the Divine proceeding, and this is not only from the Lord, but it is also the Lord himself. Because that is the Lord himself, therefore each and every thing of the Word is written concerning Him alone; from Isaiah even to Malachi, there is not any thing which is not concerning the Lord, or which, in the opposite sense, is not contrary to the Lord. That it is so, no one as yet had seen, but still every one can see it, provided he knows it, and thinks of it whilst he is reading; and knows, moreover, that in the Word there is not only a natural sense, but also a spiritual sense; and that in this sense, by the names of persons and places, is signified something of the Lord, and thence something of heaven and the church from Him, or something opposite. Since each and every thing of the Word is concerning the Lord, and the Word is the Lord, because it is divine truth, it is manifest why it is said, that "The Word became flesh, and dwelt among us, and we saw his glory;" and also why it is said, "While ye have the light, believe in the light, that ye may be children of light. I have come a light into the world; he that believeth in Me doth

not abide in darkness." Light is divine truth, thus the Word. On account of this, every one, even at this day, who goes to the Lord alone, when he reads the Word, and prays to Him, is enlightened in it.

3. It shall also be told here in a few words, what is treated of in general and in particular concerning the Lord, in all the Prophets of the Old Testament, from ISAIAH even to MALACHI. I. That the Lord came into the world in the fulness of time, which was, when He was no longer known by the Jews, and thence when nothing of the church remained; and unless the Lord had then come into the world and revealed Himself, man would have perished in eternal death. He himself says in John, "Unless ye believe that I am, ye shall die in your sins." viii. 24. II. That the Lord came into the world, that He might accomplish a last judgment, and thereby subjugate the hells then ruling, which was done by combats, or by temptations admitted into his human from the mother, and by continual victories then; and unless they had been subjugated, no man could have been saved. III. That the Lord came into the world, that He might glorify his Human, that is, unite it to the Divine, which was in Him from conception. IV. That the Lord came into the world, that He might establish a new church, which should acknowledge Him as Redeemer and Savior, and by love and faith towards Him, be redeemed and saved. V. That He then at the same time established order in heaven, so that it should make one with the church. VI. That the passion of the cross was the last conflict or temptation, by which He fully conquered the hells, and fully glorified his Human. That the Word treats of no other subjects, may be seen in the little work concerning THE SACRED SCRIPTURES.

4. To prove that it is so, I will in this first article only adduce the passages from the Word, where it is said, *that day, in that day, and in that time*; in which by day and by time, is meant the coming of the Lord. In ISAIAH. "It shall come to pass *in the last days*, that the mountain of the house of Jehovah shall be established in the top of the mountains. Jehovah alone shall be exalted *in that day*. *The day* of Jehovah of hosts shall be upon every one that is proud and lofty. *In that day* a man shall cast away his idols of silver and of gold. ii. 2. 11, 12. 20. *In that day* the Lord Jehovah will take away their ornaments. iii. 18. *In that day* the branch of Jehovah shall be beautiful and glo-

rious. iv. 2. They shall roar against them *in that day*; and shall look down upon the earth, where behold darkness and sorrow; and the light shall be darkened in the ruins. v. 30. And it shall come to pass *in that day*, that Jehovah shall hiss for the fly in the extremity of the rivers of Egypt. *In that day* the Lord shall shave in the passages of the river. *In that day* He shall vivify. *In that day* every place shall be covered with briers and thorns. vii. 18. 20, 21. 23. What will ye do *in the day* of visitation which shall come? *In that day* Israel shall stay upon Jehovah, the Holy One of Israel in truth. x. 3. 20. *In that day* there shall be a Root of Jesse, which shall stand for an ensign of the people; to Him shall the nations seek, and his rest shall be glorious. Especially *in that day* the Lord shall again recover the remnant of his people. xi. 10, 11. *In that day* thou shalt say, O Jehovah, I will praise Thee. *In that day* shall ye say, Praise Jehovah, call upon his name. xii. 1. 4. *The day* of Jehovah is at hand, as devastation from the Almighty it shall come; behold *the day of Jehovah* cometh, cruel and of indignation and wrath and anger. I will shake the heaven, and the earth shall remove out of its place, *in the day* of his fierce anger. Her *time* is near, and it will come, and her *days* shall not be prolonged. xiii. 6. 9. 13. 22. It shall come to pass, *in that day*, the glory of Jacob shall be made thin. *In that day* shall a man look to his Maker, and his eyes shall be to the Holy One of Israel. *In that day* shall the cities of refuge become like the deserts of a wood. xvii. 4. 7. 9. *In that day* there shall be five cities in the land of Egypt speaking the language of Canaan. *In that day* there shall be an altar to Jehovah in the midst of the land of Egypt. *In that day* there shall be a highway from Egypt to Assyria; and Israel shall be in the midst of the land. xix. 18, 19. 23, 24. The inhabitants of the island shall say *in that day*, Behold our expectation. xx. 6. *A day* of tumult, and of treading down, and of perplexity by the Lord Jehovah of hosts. xxii. 5. *In that day* the Lord shall punish the host of the high ones that are on high, and the kings of the earth. After *many days* they shall be visited; then the moon shall be confounded, and the sun ashamed. xxiv. 21, 22, 23. They shall say *in that day*, Lo, this is our God, whom we have waited for, that He may deliver us. xxv. 9. *In that day* shall this song be sung in the land of Judah, We have a strong city. xxvi. 1. *In that day* Jehovah shall visit with his sword. *In that*

*day* sing ye unto her a vineyard of pure wine. And it shall come to pass *in that day*, that the great trumpet shall be blown. xxvii. 1, 2. 13. *In that day* shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty. xxviii. 5. Then *in that day* shall the deaf hear the words of the book, and the eyes of the blind shall see out of darkness. xxix. 18. There shall be rivers and streams of waters *in the day* of the great slaughter, when the towers fall; and the light of the moon shall be as the light of the sun, *in the day* that Jehovah bindeth up the breach of his people. xxx. 25, 26. *In that day* shall every man cast away his idols of silver, and his idols of gold. xxxi. 7. *The day* of Jehovah's vengeance, *the year* of his retributions. xxxiv. 8. These two things shall come to thee in *one day*, the loss of children, and widowhood. xlvii. 9. My people shall know my name; and *in that day*, that I am He that doth speak, behold it is I. lii. 6. Jehovah hath anointed Me to proclaim the acceptable *year* of Jehovah, and *the day* of vengeance of our God, to comfort all that mourn. lxi. 1, 2. *The day* of vengeance is in my heart, and *the year* of my redeemed is come." lxiii. 4.

IN JEREMIAH. "*In those days* they shall say no more, The ark of the covenant of Jehovah. *At that time* they shall call Jerusalem the throne of Jehovah. *In those days* the house of Judah shall go to the house of Israel. iii. 16, 17, 18. *In that day* the heart of the king shall perish, and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder. iv. 9. Behold, *the days come*, saith Jehovah, when the earth shall become a waste. vii. 32. They shall fall among those who fall *in the day* of their visitation. viii. 12. Behold *the days come*, saith Jehovah, that I will punish all those who are circumcised, with the uncircumcised. ix. 24. *In the time* of their visitation they shall perish. x. 15. There shall be no remains to them; I will bring evil upon them, *in the year* of their visitation. xi. 23. Behold, *the days come*, saith Jehovah, when it shall be no more said, I will give this place to devastation. xvi. 14. I will shew them the back, and not the face *in the day* of their calamity. xviii. 17. Behold *the days come*, when I will give this place to devastation. xix. 6. Behold, *the days come*, that I will raise to David a righteous Branch, who shall reign a King. *In those days* Judah shall be saved, and Israel shall dwell securely. Wherefore, behold, *the days come*, when they shall no

more say, &c. I will bring evil upon them *in the year* of their visitation. *In the last days* ye shall understand intelligence. xxii. 5, 6, 7. 12. 20. Lo, *the days come*, that I will cause them to return. Alas! for *that day* is great, so that none is like it. *In that day* I will break the yoke, and pull off the bands. xxx. 3. 7, 8. There shall be *a day*, when the watchmen upon mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto Jehovah our God!—Behold, *the days come*, saith Jehovah, that the city shall be built to Jehovah. Behold, *the days come*, saith Jehovah, that I will make a new covenant with them. xxxi. 6. 31. 38. *The days come* that I will perform the good word. *In those days*, and *at that time*, will I cause a just Branch to grow up unto David. *In those days* shall Judah be saved. xxxiii. 14, 15, 16. I will bring my words upon this city for evil *in that day*. But I will deliver thee *in that day*. xxxix. 16, 17. *That day* of the Lord Jehovah of hosts is a day of vengeance; He will take vengeance on his enemies. *The day* of ruin is come upon them, and *the time* of their visitation. xlvi. 10. 21. Because of *the day* that cometh to lay waste. xlvi. 4. I will bring upon it *the year* of visitation. Yet I will bring back his captivity *in the latter days*. xlvi. 44. 47. I will bring ruin upon them *in the time* of their visitation. Her young men shall fall in the streets, and all the men of war shall be cut off *in that day*. *In the latter days* I will bring back their captivity. xlix. 8. 26. 39. *In those days*, and *at that time*, the children of Israel and the children of Judah shall come together, and seek Jehovah their God. *In those days*, and *at that time*, the iniquity of Israel shall be sought for, and it shall not be. Wo unto them, for *their day* is come, *the time* of their visitation. l. 4. 20. 27. 31. They are vanity, the work of errors; *in the time* of their visitation they shall perish." li. 18.

IN EZEKIEL. "The end is come, the end is come; the morning is come upon thee; *the time* is come, *the day* of tumult is near. Behold, *the day*, behold, it is come. The morning is gone forth; the rod hath blossomed, violence hath budded. *The time* is come, *the day* draweth near upon all the multitude thereof. Silver and gold shall not deliver them *in the day* of the anger of Jehovah. vii. 6, 7. 10. 12. 19. They said concerning the prophet, the vision that he seeth shall come to pass after many days; he prophesieth for *times that are afar off*. xii. 27. They shall not stand in the battle *in the day* of Jehovah. xiii. 5. And thou profane,



wicked prince of Israel, *whose day is come, in the time* that iniquity shall have an end. xxi. 30. The city sheddeth blood in the midst of it, that *her time* may come; and thou hast made *the days* draw near, that thou mayst come to thy loves. xxii. 3, 4. Shall it not be *in the day*, when I take from them their strength? He that escapeth *in that day*, shall come unto thee, to cause thee to hear it with thine ears. *In that day* thy mouth shall be opened to him that hath escaped. xxiv. 25, 26, 27. *In that day* I will cause the horn of the house of Israel to grow. xxix. 21. Howl ye! Oh, *the day*, for *the day* is near, *the day* of Jehovah is near; a cloudy *day*, it will be *the time* of the nations. *In that day* messengers shall go forth from me. xxx. 3, 9. *In the day* when thou shalt descend into hell. xxxi. 15. I will seek my flock *in the day* when it is in the midst of thy flock; and will deliver them out of all places, whither they have been scattered in the cloudy and *dark day*. xxxiv. 12. *In the day* when I shall have cleansed you from all your iniquities. xxxvi. 33. Prophecy and say, *In that day*, when my people Israel shall dwell securely, shalt thou not know it? *In the latter days* I will bring thee into my land. *In the day* when Gog shall come upon the land. In my zeal *in the day* of my indignation, surely *in that day* there shall be a great earthquake in the land of Israel. xxxviii. 14, 16, 18, 19. Behold it cometh; *this is the day* of which I have spoken; and it shall come to pass *in that day*, that I will give unto Gog a place for a sepulchre in the land of Israel; that the house of Israel may know that I am Jehovah their God, *from that day* and afterwards." xxxix. 8, 11, 21.

In DANIEL. "But there is a God in heaven, who revealeth secrets, and maketh known what shall be *in the latter days*. ii. 28. *The time* is come, that the saints should possess the kingdom. vii. 22. Attend, for *at the time of the end* shall be the vision. He said, Behold, I will make known to thee what shall be in the end of anger; for *at the time appointed* shall be *the end*. The vision of the evening and of the morning is truth; shut up the vision, for it shall be for *many days*. viii. 17, 19, 26. I am come to make thee understand what shall befall thy people *in the latter days*; for yet the vision is for days. x. 14. The intelligent shall be proved, to purge and to cleanse them even unto *the time of the end*, for it is yet for *a time* appointed. xi. 35. *At that time* shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be

a *time* of trouble, such as never was since there was a nation. Yet *at that time* thy people shall be delivered, every one that shall be found written in the book. xii. 1. Thou, O Daniel, shut up the words, and seal the book, even unto *the time of the end*. From *the time* that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Thou shalt stand in thy lot *at the end of the days*." xii. 4. 11. 13.

In HOSEA. "I will make an *end* of the kingdom of the house of Israel. *In that day* I will break the bow of Israel. Great shall be *the day* of Jezreel. i. 4, 5. 11. *In that day* thou shalt say, My husband. *In that day* I will make a covenant for them. *In that day* I will hear. ii. 16. 18. 21. The children of Israel shall return and seek Jehovah their God, and David their king, *in the latter days*. iii. 5. Come and let us return unto Jehovah; after two days He will vivify us; *in the third day* He will raise us up, and we shall live before Him. vi. 1, 2. *The days* of visitation are come, *the days* of retribution are come." ix. 7.

In JOEL. "Alas, for *the day*! for *the day* of Jehovah is at hand, and as devastation from the Almighty will it come. i. 15. *The day* of Jehovah cometh; *a day* of darkness and gloominess is at hand; *a day* of clouds and of thick darkness. *The day* of Jehovah is great and very terrible; and who can endure it? ii. 1, 2. 11. *In those days* I will pour out my spirit upon the servants, and upon the handmaids. The sun shall be turned into darkness, and the moon into blood, before the great and terrible *day* of Jehovah cometh. ii. 28, 29. 31. *In those days*, and *in that time*, I will gather together all nations. *The day* of Jehovah is near. It shall come to pass *in that day*, the mountains shall drop down new wine." iii. 1. 14. 18.

In OBADIAH. "*In that day*, I will destroy the wise men out of Edom. Do not rejoice over them *in the day* of their destruction, nor *in the day* of their distress. For *the day* of Jehovah is near upon all the nations." 8. 12. 15.

In AMOS. "He that is courageous in heart shall flee away naked *in that day*. ii. 16. *In the day* that I shall visit the transgression of Israel upon him. iii. 14. Wo unto you that desire *the day* of Jehovah; what is the day of Jehovah to you? It is *a day* of darkness and not of light. Shall not *the day* of Jehovah be darkness and not light? even thick darkness, and no brightness? v. 18. 20. The

songs of the temple shall be howlings *in that day*. *In that day*, saith the Lord God, I will cause the sun to go down at noon ; and I will darken the earth in a clear day. *In that day* shall the fair virgins and young men faint for thirst. viii. 3. 9. 13. *In that day* I will raise up the tabernacle of David that is fallen. Behold, *the days come* that the mountains shall drop sweet wine." ix. 11. 13.

In MICAH. "*In that day* shall one lament, we are utterly wasted. ii. 4. *In the last days* the mountain of the house of Jehovah shall be established in the top of the mountains. *In that day* will I gather the halt. iv. 1. 6. *In that day* I will cut off thy horses and thy chariots. v. 9. *The day* of thy watchmen, and thy visitation cometh. *The day* is come for building the walls. *In that day* He shall come even to thee." vii. 4. 11. 12.

In HABAKKUK. "The vision is yet for *an appointed time* ; but at the end it shall speak and not lie : though it tarry, wait for it, because it will surely come, it will not tarry. ii. 3. O Jehovah, *in the midst of the years* do thy work ; *in the midst of the years*, make it known. God will come." iii. 2.

In ZEPHANIAH. "*The day* of Jehovah is at hand. *In the day* of Jehovah's sacrifice I will punish the princes and the sons of the king. *In that day* there shall be the voice of a cry. *At that time* I will search Jerusalem with candles. *The great day* of Jehovah is near. *That day* is a day of wrath. *A day* of anguish and distress. *A day* of wasting and devastation. *A day* of darkness and gloominess. *A day* of clouds and thick darkness. *A day* of the trumpet and alarm. *In the day* of the wrath of Jehovah the whole land shall be devoured ; for He will make even a speedy consummation with all those who dwell in the land. i. 7, 8. 10. 12. 14—16. 18. Before *the day* of Jehovah's anger cometh upon you. It may be ye will be hid *in the day* of the anger of Jehovah. ii. 2, 3. Wait upon Me, until *the day* that I arise up to the prey, for my determination is to gather the nations, to pour upon them my indignation. *In that day* wilt thou not be ashamed of thy works? *In that day* it shall be said to Jerusalem, Fear not. *At that time* I will undo all thy oppressors. *At that time* I will bring you. *In that time* I will gather you, for I will make you a name and a praise." iii. 8. 11. 16. 19, 20.

In ZECHARIAH. "I will remove the iniquity of the land *in one day*. *In that day* shall ye call every man to his neighbor, under the vine and under the fig-tree. iii. 9, 10.

Then many nations shall cleave to Jehovah *in that day*. ii. 11. *In those days* shall ten men take hold of the skirt of a man that is a Jew. viii. 23. Jehovah their God shall save them *in that day*, as the flock of his people. ix. 16. My covenant was broken *in that day*. xi. 11. *In that day* will I make Jerusalem a burdensome stone for all people. *In that day* I will smite every horse with astonishment. *In that day* will I make the governors of Judah like a furnace of fire among the wood. *In that day* shall Jehovah defend the inhabitants of Jerusalem. *In that day* I will seek to destroy all the nations that come against Jerusalem. *In that day* shall there be a great mourning in Jerusalem. xii. 3, 4. 6. 8, 9. 11. *In that day* shall there be a fountain opened to the house of David, and to the inhabitants of Jerusalem. *In that day* I will cut off the names of the idols in the land. *In that day* the prophets shall be ashamed. xiii. 1, 2. 4. Behold *the day of Jehovah* cometh. His feet shall stand *in that day* upon the mount of Olives. *In that day* the light shall not be clear nor dark. But it shall be *one day* that shall be known unto Jehovah, not day nor night; but it shall come to pass that at evening time it shall be light. *In that day* living waters shall go out from Jerusalem. *In that day* Jehovah shall be one, and his name one. *In that day* there shall be a great tumult to Jehovah. *In that day* there shall be upon the bells of the horses, Holiness to Jehovah. *In that day* there shall be no longer a Canaanite in the house of Jehovah." xiv. 1. 4. 6—9. 12. 20, 21.

In MALACHI. "But who can endure *the day* of his coming, and who will stand when He shall appear? And they shall be mine, saith Jehovah, *in that day* when I make up my jewels. Behold, *the day cometh* that shall burn as an oven. Behold, I send you Elijah the prophet, before the coming of the great and dreadful *day of Jehovah*." iii. 2. 7; and iv. 1. 5.

In DAVID. "*In his days* shall the righteous flourish, and much peace. He shall rule also from sea to sea, and from the river even to the ends of the earth!" Psalm lxxii. 7, 8; besides other places.

5. In these passages, by *day* and by *time*, is signified the coming of the Lord; by *a day* or *time* of clouds, darkness, obscurity, of no light, of devastation, an end of iniquity, of destruction, is meant the coming of the Lord, when He was no longer known, and thence when nothing of a genuine church remained. By *a day* cruel and terrible, of anger,

wrath, trouble, distress, of sacrifice, retribution, perplexity, war, and of a cry, is meant the coming of the Lord to judgment. By *the day* in which Jehovah only shall be exalted, in which He shall be one and his name one, in which the Branch of Jehovah shall be beautiful and glorious; in which the righteous shall flourish; in which He shall vivify; in which He shall seek his sheep, and make a new covenant; in which the mountains shall drop new wine, and living waters go out from Jerusalem; in which they shall look to the God of Israel, and more to the same purport; is meant the coming of the Lord to establish a new church, which shall acknowledge Him as Redeemer and Savior.

6. To these may be added some passages which more openly speak of the coming of the Lord, which are the following. "The Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name GOD WITH US. Isaiah vii. 14. Matt. i. 22, 23. Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, GOD, HERO, THE FATHER OF ETERNITY, the Prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to establish it in judgment and justice, from henceforth even forever. ix. 6, 7. And there shall come a Rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and might. And justice shall be the girdle of his loins, and truth the girdle of his reins. And *in that day* there shall be a Root of Jesse, which shall stand for an ensign of the people; to Him shall the nations seek, and his rest shall be glorious. xi. 1, 2. 5. 10. Send ye the lamb to the Ruler of the land, from the rock towards the desert, to the mount of the daughter of Zion. By mercy shall the throne be established, and He shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hastening justice. xvi. 1. 5. It shall be said *in that day*, LO, THIS IS OUR GOD, we have waited for Him that He may save us. THIS IS JEHOVAH, we have waited for Him, let us be glad and rejoice in his salvation. xxv. 9. The voice of one crying in the wilderness, Prepare ye the way for JEHOVAH, make straight in the desert a highway for OUR GOD. For the glory of JEHOVAH shall be revealed, and all flesh shall see it together. Behold, THE

**LORD JEHOVAH** will come with a strong hand, and his arm shall rule for Him; behold, his reward is with Him; He shall feed his flock like a shepherd. xl. 3. 5. 10, 11. Behold my Elect, in whom my soul delighteth. I, **JEHOVAH**, have called Thee in righteousness, and will give Thee for a covenant of the people, for a light of the nations, to open the blind eyes, to bring out the prisoners from the prison, and those who sit in darkness out of the prison house. I am **JEHOVAH**, that is my name, and my glory will I not give to another. xlii. 1. 6—8. Who hath believed our word, and to whom is the arm of Jehovah revealed? He hath no form or comeliness, and when we shall see Him, there is no beauty that we should desire Him. He hath borne our griefs, and carried our sorrows. liii. 1—4. Who is this that cometh from Edom, with dyed garments from Bozra, walking in the greatness of his strength? I who speak in righteousness, mighty to save. For the day of vengeance is in my heart, and the year of my redeemed is come. So He was their Savior. lxiii. 1—8. Behold, the days come, saith Jehovah, that I will raise up to David a righteous Branch, who shall reign a King and prosper, and shall do judgment and justice in the earth; and this is the name by which He shall be called, **JEHOVAH OUR RIGHTEOUSNESS**. Jer. xxiii. 5, 6; xxxiii. 15, 16. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, behold, thy King cometh unto thee; He is just and having salvation. He shall speak peace to the nations, and his dominion shall be from sea to sea, and from the river, even to the ends of the earth. Zech. ix. 9, 10. Sing and rejoice, O daughter of Zion; lo I come, that I may dwell in the midst of thee. And many nations shall cleave to **JEHOVAH** in that day; and they shall be my people. ii. 10, 11. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, out of thee shall He come forth unto Me, who shall be Ruler in Israel, and whose goings forth have been from of old, from the days of eternity. He shall stand and feed in the strength of **JEHOVAH**. Micah v. 2, 3. Behold, I send my messenger, and he shall prepare the way before Me; and **THE LORD**, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye desire, behold He is coming. But who can endure the day of his coming? Behold, I send unto you Elijah the prophet, before the coming of the great and dreadful day of **JEHOVAH**. Malachi iii. 1, 2; iv. 5. I saw, and lo, with the clouds

of the heavens, as it were, the Son of man was coming; and to Him was given dominion and glory and a kingdom, and all people, nations and languages shall worship Him. His dominion is the dominion of an age which will not pass away, and his kingdom one which will not perish. And all dominions shall worship Him and obey Him. Daniel vii. 13, 14, 27. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to seal up the vision and the prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the Word to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks. ix. 24, 25. I will set his hand also in the sea, and his right hand in the rivers; He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation. Also I will make Him my First-born, higher than the kings of the earth. His seed also will I make to endure forever, and his throne as the days of heaven. Psalm lxxxix. 25—27. 29. JEHOVAH said to my LORD, Sit Thou at my right hand, till I make thy enemies thy footstool. JEHOVAH shall send the rod of thy strength out of Zion; rule Thou in the midst of thy enemies. Thou art a priest forever after the order of Melchisedek. cx. 1, 2. 4. Matt. xxii. 44. Luke xx. 41. Yet have I set my King upon my holy hill of Zion. I will declare the decree, JEHOVAH hath said unto Me, Thou art my Son, this day have I begotten Thee. I will give to Thee the nations for thine inheritance, and the ends of the earth for thy possession. Kiss the Son, lest He be angry, lest ye perish in the way. Blessed are all those who put their trust in Him. Psalm ii. 6—8. 12. Thou hast made Him a little lower than the angels; but with glory and honor hast Thou crowned Him. Thou hast made Him to have dominion over the works of thy hands; Thou hast put all things under his feet. Psalm viii. 5, 6. JEHOVAH, remember David; how he sware to JEHOVAH, and vowed to the mighty One of Jacob. Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes, until I find out a place for JEHOVAH, a habitation for the mighty One of Jacob. Lo, we heard of Him at Ephratah, we found Him in the fields of the wood. We will go into his tabernacle, we will bow down at his footstool. Let thy priests be clothed with righteousness, and let thy saints shout for joy." Psalm cxxxii. 1—

9. But these passages are but few compared to what might be adduced.

7. That the whole Sacred Scripture was written concerning the Lord alone, will more fully appear from what follows, particularly from the things which are to be adduced in the little work concerning the SACRED SCRIPTURE. Thence and from no other source, is the holiness of the Word.



THAT THE LORD FULFILLED ALL THINGS OF THE LAW, MEANS,  
THAT HE FULFILLED ALL THINGS OF THE WORD.

8. It is believed by many at this day, that when it is said of the Lord, that He fulfilled the law, it is meant that He fulfilled all the commandments of the Decalogue, and that thus He became righteousness, and also justified mankind by faith in that. But yet that is not what is meant, but that He fulfilled all things which are written concerning Him in the Law and the Prophets, that is, in the whole Sacred Scripture; because this treats of Him alone, as was said in the foregoing article. The reason why many have believed otherwise, is, because they have not searched the Scriptures and seen what is there meant by the Law. By the Law there are meant, in a strict sense, the Ten Commandments of the Decalogue; in a wider sense, all that was written by Moses in his five books; and in the widest sense, all of the Word.

I. THAT BY THE LAW, IN A STRICT SENSE, ARE MEANT THE TEN COMMANDMENTS OF THE DECALOGUE, is known.

9. II. THAT BY THE LAW, IN A WIDER SENSE, ARE MEANT ALL THAT WAS WRITTEN BY MOSES, IN HIS FIVE BOOKS, is manifest from the following passages. In Luke; "Abraham said to the rich man in hell, They have MOSES AND THE PROPHETS, let them hear them; if they hear not *Moses and the Prophets*, neither will they be persuaded if one should rise from the dead." xvi. 29. 31. In John; "Philip said to Nathanael, We have found Him of whom *Moses in the Law and the Prophets* did write." i. 46. In Matthew; "Think not that I am come to destroy the *Law and the Prophets*; I am not come to destroy, but to fulfil." v. 17. In the same; "All *the Prophets and the Law* prophesied until John." xi. 13. In Luke; "*The Law and the Prophets* were until John, since that time the kingdom of God is preached." xvi. 16. In Matthew; "All things whatsoever ye would that men should do unto you, so also do ye to them; this is *the Law and the Prophets*." vii. 12. In the same; "Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and thou shalt love thy neighbor as thyself. On these two commandments hang *the Law and the Prophets*." xxii. 37. 39, 40. In these passages, by *Moses and the Prophets*, as also by *the Law and*

*the Prophets*, are meant all things that are written in the books of Moses, and in the books of the Prophets. That by the Law are specifically meant all things that were written by Moses, is still more manifest from the following passages. In Luke; "And when the days of her purification, according to *the Law of Moses*, were accomplished, they brought Him to Jerusalem, to present Him to the Lord; as it is written in *the Law of the Lord*, every male that openeth the womb shall be called holy to the Lord; and to offer a sacrifice according to that which is said in *the Law of the Lord*, a pair of turtle doves or two young pigeons. And the parents brought Jesus into the temple, to do for Him after the custom of *the Law*. And when they had performed all things that are according to *the Law of the Lord*." ii. 22—24. 27. 39. In John; "Moses in *the Law* commanded us that such should be stoned." viii. 5. In the same; "*The Law* was given by Moses." i. 17. Whence it is manifest, that sometimes the Law, and sometimes Moses is named, where such things are treated of as are written in his books; as also in Matthew viii. 4. Mark x. 2. 4. xii. 19. Luke xx. 28. 37. John iii. 14. vii. 18. 51. viii. 17. xix. 7. Many things are also called by Moses *the Law*, which were commanded, as concerning the Burnt offerings, Levit. vi. 25. vii. 37; concerning the Sacrifices, vi. 25. vii. 1. 11; concerning the Meal offering, vi. 14; concerning Leprosy, xix. 2; concerning Jealousy, Numb. v. 29; concerning the Nazariteship, vi. 13. 21. And Moses himself called his books *the Law*; "Moses wrote *this Law*, and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of Jehovah; and he said to them, Take *this book of the Law*, and put it by the side of the ark of the covenant of Jehovah." Deut. xxxi. 9. 11. 26. And it was by the side; but within the ark were the tables of stone, which in a strict sense are the Law. The books of Moses are called the book of the Law afterwards; "And Hilkiyah, the high priest, said unto Shaphan, the scribe, I have found *the book of the Law* in the house of Jehovah. And when the king had heard the words of *the book of the Law*, he rent his clothes." 2 Kings xxii. 8. 11.

10. III. THAT ALL OF THE WORD IS MEANT BY THE LAW, IN THE WIDEST SENSE, may appear from the following passages: "Jesus answered them, Is it not written in *your Law*, I said ye are gods?" John x. 34. This

is written Psalm lxxxii. 6. "The people answered, We have heard out of *the Law*, that Christ abideth forever." John xii. 34. This is written Psalm lxxxix. 29. cx. 4. Daniel vii. 14. "That the word might be fulfilled which is written in *their Law*, They hated Me without a cause." John xv. 25. This is written Psalm xxxv. 19. "The Pharisees said, Hath any one of the rulers believed in Him? but this people who know not *the Law* are cursed." John vii. 48, 49. "It is easier for heaven and earth to pass away, than that one tittle of *the Law* should fail." Luke xvi. 17; where by *the Law* is meant the whole Sacred Scripture.

11. That the Lord fulfilled all things of the Law, means that He fulfilled all things of the Word, is manifest from the passages where it is said, that the Scripture was fulfilled by Him, and that all things were finished; as from these; "Jesus went into the synagogue and stood up to read; there was delivered to Him the book of the prophet Isaiah; and when He had opened the book, He found the place where it was written; The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the bound, and sight to the blind; to proclaim the acceptable year of the Lord. And He closed the book, and said, *This day is this Scripture fulfilled in your ears.*" Luke iv. 16—21. "Ye search *the Scriptures*, and they testify of Me." John v. 39. "*That the Scripture might be fulfilled*, He that eateth bread with Me, hath lifted up his heel upon Me." John xiii. 18. "None of them is lost, but the son of perdition, *that the Scripture might be fulfilled.*" John xvii. 12. "*That the saying might be fulfilled* which He spake, Of those whom Thou gavest Me I have not lost one." John xviii. 9. "Then said Jesus unto Peter, Put up thy sword into its place; *how then should the Scriptures be fulfilled*, that thus it must be. But all this was done, *that the Scriptures of the Prophets might be fulfilled.*" Matthew xxvi. 52. 54. 56. "The Son of Man indeed goeth, as it is written of Him; that *the Scriptures may be fulfilled.*" Mark xiv. 21. 49. "Thus *the Scripture was fulfilled*, which said, He was reckoned with the wicked." Mark xv. 28. Luke xxii. 37. "*That the Scripture might be fulfilled*, They parted my raiment among them, and for my vesture they did cast lots." John xix. 24. "After this, Jesus knowing that all things were

now accomplished, that *the Scripture might be fulfilled.*" John xix. 28. "When Jesus had received the vinegar, He said, *It is finished*, that is, *it is fulfilled.*" John xix. 30. "These things were done *that the Scriptures might be fulfilled*; A bone of Him shall not be broken. And again, *another Scripture saith*, They shall see Him whom they pierced." John xix. 36, 37; besides elsewhere, where passages of the Prophets are adduced, and it is not at the same time said that the Law or the Scripture was fulfilled. That all of the Word was written concerning Him, and that He came into the world to fulfil it, He also taught his disciples before He departed, in these words: "Jesus said to them, O fools, and slow of heart to believe all that the Prophets have spoken: ought not Christ to have suffered this, and to enter into his glory? And beginning at *Moses and all the Prophets*, He expounded to them in *all the Scriptures concerning himself.*" Luke xiv. 25—27. And further, Jesus said to his disciples, "These are the words which I spake unto you, whilst I was yet with you, *That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me.*" Luke xxiv. 44. That the Lord in the world fulfilled all things of the Word, even to the smallest particulars of it, is evident from these his own words; "Verily I say unto you, till heaven and earth pass, *one jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled.*" Matthew v. 18. From these now it may be clearly seen, that by the Lord's fulfilling all things of the Law, is not meant that he fulfilled all the commandments of the decalogue, but all things of the Word.

THAT THE LORD CAME INTO THE WORLD THAT HE MIGHT SUBJUGATE THE HELLS, AND GLORIFY HIS HUMAN: AND THAT THE PASSION OF THE CROSS WAS THE LAST COMBAT, BY WHICH HE FULLY CONQUERED THE HELLS, AND FULLY GLORIFIED HIS HUMAN.

12. It is known in the church, that the Lord conquered death, by which is meant hell, and that afterwards He ascended with glory into heaven; but it is not yet known that the Lord conquered death or hell by combats, which are temptations, and at the same time by them glorified his Human; and that the passion of the cross was the last combat or temptation by which He conquered and glorified. These combats are much treated of in the Prophets and in the Psalms of David, but not so much in the Evangelists; in the Evangelists the temptations which He sustained from childhood, are described in the sum by his temptations in the wilderness, and afterwards by the devil, and the last by those things which He suffered in Gethsemane, and on the cross. Concerning his temptations in the wilderness, and afterwards by the devil, see Matthew iv. 1—11; Mark i. 12, 13; and Luke iv. 1—13. But by these are meant all, even to the last; the Lord did not reveal to his disciples any more concerning them, for it is said in Isaiah, "He was oppressed and He was afflicted, yet He opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." liii. 7. Concerning his temptations in Gethsemane, see Matthew xxvi. 36—44; Mark xiv. 32—42; and Luke xxii. 39—46. And concerning the temptations on the cross, Matthew xxvii. 33—50; Mark xv. 22—37; Luke xxiii. 33—39; and John xxix. 17—34. Temptations are no other than combats against the hells. (Concerning the temptations or combats of the Lord, see n. 201—302, in a treatise concerning THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, published at London; and concerning temptations in general, n. 189—200 of the same.)

13. That the Lord, by the passion of the cross, fully conquered the hells, He himself teaches in John; "Now is the judgment of this world, *now shall the prince of this world be cast out.*" xii. 31. This the Lord spoke when the pas-

sion of the cross was about to take place. In the same; "*The prince of this world is judged.*" xvi. 11. In the same; "Be of good cheer, I *have overcome the world.*" xvi. 33. And in Luke; "Jesus said, I saw *Satan as lightning fall from heaven.*" x. 18. By the world, the prince of the world, satan, and the devil, is meant hell.

That the Lord by the passion of the cross also fully glorified his Human, He teaches in John; "After Judas had gone out, Jesus said, *Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.*" xiii. 31, 32. In the same; "Father, the hour is come, *glorify thy Son, that thy Son also may glorify Thee.*" xvii. 1. 5. In the same; "Now is my soul troubled, and He said, Father, *glorify thy name*; and there came a voice from heaven, *I have glorified it, and will also glorify it again.*" xii. 27. 38. In Luke; "Ought not Christ to have suffered this, and to enter into *his glory?*" xxiv. 26. These things are said concerning the passion. Glorification is the uniting of the Divine and the Human; wherefore it is said, "*And God will glorify Him in Himself.*"

14. That the Lord came into the world, that He might reduce all things in the heavens and thence in the earth to order, and that this was done by combats against the hells, which then infested every man coming into the world, and going out of it, and that hereby He became righteousness and saved mankind, who without that could not have been saved, is foretold in many passages in the Prophets, of which only some shall be adduced. In Isaiah; "Who is this that cometh from Edom, with dyed garments from Bozrah? He that is glorious in his apparel, walking in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in thy apparel, and thy garments as of one that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was not a man with Me; therefore I have trodden them in mine anger, and trampled them in my wrath; thence the victory over them is sprinkled upon my garments; for the day of vengeance is in my heart, and the year of my redeemed is come. My own arm brought salvation to Me. I brought down their strength to the earth. He said, Behold my people, they are children; so He became their Savior; in his love and in his pity He redeemed them." lxiii. 1—9. These things are concerning the combats of the Lord

against the hells. By the apparel in which He was glorious, and which was red, is meant the Word, to which violence was done by the Jewish people; the combat itself against the hells, and the victory over them, is described by his treading them in his anger, and trampling upon them in his wrath. That He fought alone and from his own power, is described by these words, "Of the people there was not a man with Me, my own arm brought salvation to Me. I brought down their strength to the earth." That He thereby saved and redeemed, is described by these words, "Therefore He became their Savior, in his love and in his pity He redeemed them." That this was the cause of his coming, is described by these words; "The day of vengeance is in my heart, and the year of my redeemed is come." Again, in Isaiah; "And He saw that there was no man, and wondered that there was no intercessor; therefore his own arm brought salvation to Him, and his righteousness it sustained Him; thence He put on righteousness as a breastplate, and a helmet of salvation upon his head, and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak; then He came to Zion a Redeemer." lix. 16, 17. 20. These things also are concerning the combats of the Lord when He was in the world, against the hells. That He fought against them alone from his own power, is meant by this; "He saw there was no man, therefore his own arm brought salvation to Him;" that thence He became righteousness by this; "His righteousness sustained Him; whence he put on righteousness as a breastplate;" that thus He redeemed by this; "Then He came to Zion a Redeemer." In Jeremiah; "They are dismayed, and their mighty ones are beaten down; they have fled apace, and they look not back: this is the day of Jehovih of hosts, a day of vengeance; that He may take vengeance on his enemies, the sword shall devour, and it shall be satiated." xlvi. 5. 10. The combat of the Lord with the hells, and victory over them, are described by their being dismayed, their mighty ones being beaten down, their fleeing apace, and not looking back." The mighty ones and enemies are the hells; because all there have hatred towards the Lord. His coming into the world for that purpose is meant by these words; "It is the day of Jehovih of hosts, a day of vengeance, that He may take vengeance on his enemies." Again, in the same prophet; "The young men shall fall in the streets, and all the men of war shall be cut off in that day."

xlix. 6. In Joel; "Jehovah shall utter his voice before his army; the day of Jehovah is great and very terrible, who then shall be able to endure it?" ii. 11. In Zephaniah; "In the day of the sacrifice of Jehovah, I will punish the princes, the sons of the king, and all who are clothed with strange apparel. That day is a day of trouble, a day of the trumpet and alarm." i. 8, 9. 15, 16. In Zechariah; "Then Jehovah shall go forth and fight against the nations, as when He fought in the day of battle. His feet shall stand at that day upon the mount of Olives, which is before the face of Jerusalem: then shall ye flee to the valley of my mountains: in that day the light shall not be clear nor dark. But Jehovah shall be king over all the earth; and in that day Jehovah shall be one, and his name one." xiv. 3—6. 9. In these passages, also, the combats of the Lord are treated of; by that day is meant his coming: the mount of Olives, which was before the face of Jerusalem, was also the place where the Lord was wont to abide; see Mark xiii. 3. xiv. 26. Luke xxi. 37. xxii. 39. John viii. 1; and elsewhere. In David; "The cords of hell compassed Me about, the snares of death prevented Me. He sent out his arrows and scattered them, He shot lightnings, and discomfited them. I will pursue my enemies and overtake them, neither will I turn again till I have consumed them; I have wounded them, so that they cannot rise. Thou shalt gird Me with strength unto battle, thou wilt put my enemies to flight. I will beat them as small as the dust before the wind. I will cast them out as the dirt in the streets." Psalm xviii. 5. 14. 38, 39. 42. The cords and snares of death that compassed and prevented, signify temptations, which, because they are from hell, are also called the cords of hell. These and the rest of the things in the whole of this Psalm, treat of the battles and of the victories of the Lord; wherefore it is also said, "Thou wilt make Me the head of the nations; a people whom I have not known shall serve Me." 43. Again; "Gird thy sword upon thy thigh, O most Mighty; thine arrows are sharp in the heart of the king's enemies, the people shall fall under Thee. Thy throne is for ever and ever; Thou lovest righteousness, therefore God hath anointed Thee." Psalm xlv. 3. 5—7. These also are concerning the combats of the Lord with the hells, and concerning their subjugation; for the Lord is treated of in the whole of that Psalm, that is, in relation to his combats, to his glorification, and to the salvation of the faithful by Him.



Again in David; "A fire goeth before Him, and burneth up his enemies round about; the earth saw and trembled, the hills melted like wax, at the presence of the Lord of the whole earth. The heavens declare his justice, and all the people see his glory." Psalm xcvi. 3—6. In this Psalm also the Lord and the same things are treated of. Again; "Jehovah said to my Lord, Sit Thou at my right hand, until I make thy enemies thy footstool; rule Thou in the midst of thy enemies. The Lord at thy right hand did strike through kings in the day of his wrath: He filled the places with dead bodies, He wounded the heads over many countries." Psalm cx. 1—6. That these things were said concerning the Lord, is evident from the Lord's own words Matthew xxii. 44; Mark xii. 36; and Luke xx. 42. By sitting at the right hand, is signified omnipotence; by enemies are signified the hells; by kings, those who are in falses of evil; by making them a footstool, striking through them in the day of his wrath, and filling the places with dead bodies, is signified to destroy their power; and, by wounding the head over many countries, is signified to destroy all. Since the Lord alone conquered the hells, without the aid of any angel, therefore He is called a HERO *and* a MAN OF WAR. Isaiah xlii. 13. THE KING OF GLORY; JEHOVAH STRONG AND MIGHTY, THE HERO OF WAR. Psalm xxiv. 8. 10. THE MIGHTY ONE OF JACOB. Psalm cxxxii. 2; and in many places JEHOVAH OF HOSTS, that is, JEHOVAH OF THE ARMIES OF WAR. His coming also is called *the day of Jehovah*, terrible, cruel, of anger, wrath, revenge, of ruin, of war, of the trumpet and alarm, and of trouble; as may be seen in the passages cited above, n. 4. Since the last judgment was accomplished by the Lord, whilst He was in the world, by combats with the hells, and by their subjugation, therefore the *judgment* which He was to accomplish, is treated of in many passages, as in David; "Jehovah cometh to judge the earth; He shall judge the world in justice, and the people in truth." Psalm xcvi. 13; also in many other places. These are from the prophetic parts of the Word. But in the historical parts of the Word similar things were represented, by the wars of the children of Israel with various nations; for whatever is written, either in the prophetic or historical parts of the Word, is written concerning the Lord; thence the Word is divine. Many secrets of the Lord's glorification are contained in the rituals of the Israelitish

church, as in the burnt offerings and sacrifices, as also in its Sabbaths and feasts, and in the priesthood of Aaron and the Levites; likewise in the other things in Moses, which are called laws, judgments, and statutes; which also is meant by the words of the Lord to the disciples, "That He must fulfill all things which were written concerning Him in the Law of Moses." Luke xxiv. 44. As also to the Jews; "That Moses wrote of Him." John v. 46. From these now it is manifest, that the Lord came into the world that He might subjugate the hells, and glorify his Human; and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified his Human. But more on this subject may be seen in the treatise concerning THE SACRED SCRIPTURE, where are adduced all the passages in the prophetic part of the Word, which treat concerning the combats of the Lord with the hells, and concerning his victories over them; or, what is the same thing, which treat concerning the last judgment executed by Him, while He was in the world, as also concerning the passion and the glorification of his Human; which are so numerous, that if they were all adduced, they would fill many pages

THAT THE LORD, BY THE PASSION OF THE CROSS, DID NOT TAKE  
 • AWAY SINS, BUT THAT HE BORE THEM.

15. THERE are some within the church, who believe that the Lord, by the passion of the cross, took away sins, and satisfied the Father, and so redeemed; some also believe that He transferred to Himself the sins of those who have faith in Him, and that He bore them, and cast them into the depth of the sea, that is, into hell. These things they confirm in themselves by the words of John concerning Jesus; "Behold the Lamb of God, which taketh away the sin of the world," John i. 29; and by the words of the Lord in Isaiah; "He hath borne our sicknesses and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with his stripes we are healed. Jehovah hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not his mouth; He is brought as a lamb to the slaughter; He was cut off out of the land of the living; for the transgression of my people was He stricken. And He made his grave with the wicked, and with the rich in his death; He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall He justify many, for He shall bear their iniquities. He hath poured out his soul unto death, and He was numbered with transgressors, and He bore the sin of many, and interceded for transgressors." liii. 4 to the end. These things are said concerning the temptations of the Lord, and concerning his passion; and by taking away sins and sicknesses, and by laying on Him the iniquities of all, is meant the same as by carrying sorrows and iniquities. First, therefore, it shall be told what is meant by carrying iniquities, and afterwards what by taking them away. By carrying iniquities, nothing else is meant, than to endure grievous temptations; and also, to suffer the Jews to do with Him as they had done with the Word, and to treat Him in the same manner, because He was the Word; for the church, which then was with the Jews, was utterly devastated, and it was devastated by this, that they perverted all things of the Word, so that there was no truth left; wherefore they did not acknowledge the Lord. This is meant and signified by all things of the Lord's passion. The

prophets were also treated in like manner, because they represented the Lord as to the Word, and thence as to the church; and the Lord was himself a Prophet. That the Lord was himself a Prophet, may appear from these passages in the Word; "Jesus said, a PROPHET is no where less honored, than in his own country and in his own house." Matthew xiii. 57. Mark vi. 4. Luke iv. 24. "Jesus said, It is not meet that a PROPHET should perish out of Jerusalem." Luke xiii. 33. "They said of Jesus, He is the PROPHET of Nazareth." Matthew xxi. 11. John vii. 40. "And there came fear on all, and they glorified God, saying, That a great PROPHET is risen up amongst us." Luke vii. 16. "That a PROPHET should be raised up out of the midst of the brethren, whose words they should obey." Deut. xviii. 15—19.

That the like was done with the prophets, is evident from what now follows. It was commanded the prophet Isaiah, that he should represent the state of the church, by loosing the sackcloth from off his loins, and by putting off the shoe from his foot, and walking naked and barefoot three years, for a sign and a prodigy. Isaiah xx. 2, 3. It was commanded the prophet Jeremiah that he should represent the state of the church, by buying him a linen girdle, and putting it upon his loins, and not putting it in water, and that he should hide it in the hole of a rock near the river Euphrates; and after many days he found it rotten. Jeremiah xiii. 1—7. The same prophet also represented the state of the church by his not taking a wife, in that place, nor going into the house of mourning, nor going to lament, nor entering into the house of feasting. xvi. 2, 5, 8. It was commanded the prophet Ezekiel, that he should represent the state of the church, by drawing a barber's razor over his head, and over his beard; and afterwards should divide them, burn a third part in the midst of the city, smite a third part, and scatter a third part to the wind; and should bind a few of them in his skirts, then cast them into the midst of the fire, and burn them. Ezek. v. 1—4. The same prophet was also commanded to represent the state of the church, by making vessels for removing, and removing to another place in the sight of the children of Israel; "and that he should bring forth the vessels by day, and go forth in the evening through a hole made in the wall; that he should cover his face that he might not see the ground, and that thus he should be a prodigy to the house of Israel, and should say, lo, *I am your prodigy; as*

I have done, so shall it be done to you." Ezek. xii. 3—7, and 11. It was commanded the prophet Hosea, that he should represent the state of the church, by taking "to himself a harlot to wife, and he also took one, and she bore him three sons, one of whom was called *Jezeel*, another, *Not to be pitied*, and the third, *Not a people*." Hosea i. 2—9. And again it was commanded him that he should go and love a woman beloved by her companion and an adulteress, whom also he bought for himself for fifteen pieces of silver. Hosea iii. 1, 2. It was commanded Ezekiel the prophet, that he should represent the state of the church, by taking "a tile, and engraving upon it Jerusalem, and should lay siege, and cast a trench and a mound against it, and should put an iron pan between himself and the city, and should lie on his left side, and afterwards on his right, three hundred and ninety days. Also, that he should take wheat, barley, lentiles, millet, and fitches, and make bread of them for himself, which he should then eat by measure. And also, that he should make for himself a cake of barley, with man's dung; and because he prayed that it might not be so, it was commanded that he should make it with cow's dung." Ezek. iv. 1—15. Other prophets also represented other things, as Zedekiah, by the horns of iron which he made. 1 Kings xxii. 11. And another prophet by his being smitten and wounded, and putting ashes over his eyes. Kings xx. 35—38. In general, the prophets represented the Word, in the ultimate sense, which is the sense of the letter, by a garment of hair; Zech. xiii. 4; wherefore Elijah was clothed with such a coat, and was girded with a leathern girdle about his loins. 2 Kings i. 8. Likewise John the Baptist, who "had his raiment of camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey." Matt. iii. 4. From these things it is manifest, that the prophets represented the state of the church, and the Word; for whosoever represents one, represents the other also, for the church is from the Word, according to its reception in life and faith. Wherefore also, by prophets, wherever they are named, in both Testaments, is signified the doctrine of the church from the Word; but by the Lord, as the greatest Prophet, is signified the church itself and the Word itself.

16. The state of the church from the Word, represented in the Prophets, was what is meant by bearing the iniquities and sins of the people. That it is so, is manifest from

what is said concerning the prophet Isaiah ; “ That he went naked and barefoot three years, for a sign and a prodigy.” Isaiah xx. 2, 3. Concerning the prophet Ezekiel ; “ That he carried out the vessels for removing, and covered his face, so that he might not see the earth, and that thus he was a prodigy to the house of Israel, and also said, *I am your prodigy.*” Ezek. xii. 3—11. That this was for them to bear iniquities, manifestly appears in Ezekiel, when he was ordered to lie three hundred and ninety days on his left side, and forty days on his right side, against Jerusalem, and to eat a cake of barley made with cow’s dung, where these things also are read ; “ Lie thou also upon thy left side, and lay *the iniquity of the house of Israel upon it.* The number of days that thou shalt lie upon it, thou shalt bear their iniquity ; for I will give thee the years of their iniquity, according to the number of three hundred and ninety days, that *thou mayst bear the iniquity of the house of Israel.* And when thou hast accomplished them, thou shalt lie again on thy right side, that *thou mayst bear the iniquity of the house of Judah* forty days.” Ezek. iv. 4—6. That the prophet, by thus bearing the iniquities of the house of Israel and the house of Judah, did not take them away, and thus make atonement, but only represented and pointed them out, is manifest from what follows there ; “ Thus, said Jehovah, shall the children of Israel eat their defiled bread among the nations whither I will drive them. Behold, I will break the staff of bread in Jerusalem, that they may want bread and water, and be astonished one at another, and consume away for their iniquity.” 13. 16, 17, in the same chapter. In like manner, when the same prophet showed himself, and said, “ Behold, I am your prodigy,” it is also said, “ as I have done, so shall it be done unto them.” Ezek. xii. 6. 11. The like therefore is meant concerning the Lord, where it is said, “ He hath borne our sicknesses, He hath carried our sorrows ; Jehovah hath laid on Him the iniquity of us all ; by his knowledge He hath justified many, for He hath borne their iniquities,” Isaiah liiii., where in the whole chapter the passion of the Lord is treated of. That the Lord himself, as the greatest Prophet, represented the state of the church as to the Word, is manifest from the particulars of his passion ; as, that He was betrayed by Judas ; That He was taken and condemned by the chief priests and elders ; That they smote Him with the hand ; That they struck Him on the head with a reed ; That

they put on Him a crown of thorns; That they divided his garments, and cast lots for his vesture; That they crucified Him; That they gave Him vinegar to drink; That they pierced his side; That He was buried, and rose again on the third day. His being betrayed by Judas, signified that He was betrayed by the Jewish nation, with whom the Word then was, for Judas represented that nation. His being taken and condemned by the chief priests and elders, signified that He was taken and condemned by the whole Jewish church. Their scourging Him, spitting in his face, smiting Him, and striking Him on the head with a reed, signified that they did the like to the Word, as to its divine truths, which all treat concerning the Lord. Their putting on Him a crown of thorns, signified that they had falsified and adulterated those truths. Their dividing his garments, and casting lots for his vesture, signified that they had dispersed all the truths of the Word, but not its spiritual sense; the vesture of the Lord signified this part of the Word. Their crucifying Him, signified that they had destroyed and profaned the whole Word. Their giving Him vinegar to drink, signified that all was falsified and false, wherefore He did not drink it, and then He said, *It is finished*. Their piercing his side, signified that they had entirely extinguished all the truth of the Word, and all its good. His being buried, signified the rejection of the residue of the human from the mother; and his rising again on the third day, signified his glorification. The like is signified by those things in the Prophets and Psalms, where they are predicted. Wherefore, after He had been scourged and led out, wearing the crown of thorns and the purple robe put on Him by the the soldiers, He said, "Behold the Man." John xix. 1. 5. This He said, because by man is signified the church; for by the Son of Man is signified the truth of the church, thus the Word. From these things now it is manifest, that by bearing iniquities is meant, to represent in himself, and exhibit in effigy sins against the divine truths of the Word. That the Lord endured and suffered such things, as the Son of Man, and not as the Son of God, will be seen in what follows; for the Son of Man signifies the Lord as to the Word.

17. It shall now be told, what is meant *by taking away sins*. By taking away sins, the like is meant, as by redeeming man, and saving him; for the Lord came into the world, that man might be saved; without his coming, no

mortal could have been reformed and regenerated, and thus saved; but this became possible after the Lord had taken away all power from the devil, that is, from hell, and had glorified his Human, that is, united it to the Divine of his Father. If these things had not been done, no mortal could have received any divine truth, so as to abide with him, and still less any divine good; for the devil, who before had superior power, would have plucked them from his heart. From these things it is manifest, that the Lord, by the passion of the cross, did not take away sins, but that He takes them away, that is, removes them, in such as believe in Him, by living according to his commandments; as the Lord also teaches in Matthew; "Think not that I am come to destroy the Law and the Prophets. Whosoever shall break the least of these commandments, and shall teach men so, shall be called the least in the kingdom of the heavens; but whosoever shall do and teach them, the same shall be called great in the kingdom of the heavens." v. 17. 19. Any one may see from reason alone, if he be in any illumination, that sins cannot be taken away from man, except by actual repentance, which is, that a man sees his sins, implores help of the Lord, and desists from them. To see, believe, and teach otherwise, is not from the Word, nor is it from sound reason, but from lust, and a depraved will, which constitute man's *proprium*, by which intelligence is debased into folly.



THAT THE IMPUTATION OF THE LORD'S MERIT IS NOTHING ELSE  
THAN THE REMISSION OF SINS AFTER REPENTANCE.

18. It is believed in the church, that the Lord was sent by the Father, to make an atonement for the human race, and that this was done by the fulfilling of the law, and the passion of the cross; and that thus He took away damnation, and made satisfaction; and that without that atonement, satisfaction, and propitiation, the human race would have perished in eternal death; and this from justice, which by some is also called vindictive. It is true, that without the coming of the Lord into the world, all would have perished; but how it is to be understood, that the Lord fulfilled all things of the Law, may be seen above, in its own article; and also why he suffered the cross; from which it may be seen, that it was not from any vindictive justice, because this is not a divine attribute. The divine attributes are, justice, love, mercy, and goodness; and God is justice itself, love itself, mercy itself, and goodness itself; and where these are, there is nothing of vengeance, thus no vindictive justice. Since the fulfilling of the law, and the passion of the cross, have heretofore been understood by many, in no other sense, than that the Lord did, by these two things, make satisfaction for the human race, and remove from them foreseen or appointed damnation; from the connection, and at the same time from the principle, that man is saved by the mere belief that it is so, has followed the dogma concerning the imputation of the Lord's merit, by taking those two things which were of the Lord's merit, for satisfaction. But this falls to the ground, from what was said concerning the fulfilling of the Law by the Lord, and his passion of the cross; and at the same time it may be seen, that imputation of merit is an expression without meaning, unless by it be understood the remission of sins after repentance; for nothing of the Lord can be imputed to man; but salvation may be awarded by the Lord, after man has repented, that is, after he has seen and acknowledged his sins, and then desists from them, and this from the Lord. Then salvation is awarded to him, in such a way, that man is not saved by his own merit and his own justice, but by the Lord, who alone fought and conquered the hells, and who afterwards also alone fights for man, and conquers the hells for him.

These things are the merit and righteousness of the Lord; and these can never be imputed to man; for should they be imputed, the merit and righteousness of the Lord would be appropriated to man as his, and this never is and never can be done. If imputation were possible, any impenitent and impious man might impute to himself the merit of the Lord, and think himself justified by it; which nevertheless would be to defile what is holy with what is profane, and to profane the name of the Lord; for it would be to keep the thought in the Lord, and the will in hell, when yet the will is the all of man. There is a faith which is of God, and a faith which is of man. Those have the faith which is of God, who repent; but those have the faith which is of man, who do not repent, and still think of imputation. The faith which is of God is living faith, but the faith which is of man is dead faith. That the Lord himself and his disciples preached repentance and the remission of sins, is evident from the following passages: "Jesus began to preach, and to say, *Repent* ye, for the kingdom of the heavens is at hand." Matthew iv. 17. John said, "Bring forth fruits worthy of *repentance*; even now the axe lies at the root of the trees; every tree which bringeth not forth good fruit, is cut down and cast into the fire." Luke iii. 8, 9. Jesus said, "Unless ye *repent*, ye will all perish." Luke xiii. 5. "Jesus came preaching the gospel of the kingdom of God, saying, The time is fulfilled, the kingdom of God is at hand; *repent* ye, and believe the gospel." Mark i. 14, 15. "Jesus sent forth the disciples, who went out and preached that men *should repent*." Mark vi. 12. "Jesus said to the apostles, that they should preach in his name *repentance and remission of sins* among all nations, beginning at Jerusalem." Luke xxiv. 47. "John preached the baptism of *repentance for the remission of sins*." Luke iii. 3. Mark i. 4. By baptism is meant spiritual washing, which is from sins, and is called regeneration. Repentance and the remission of sins by the Lord, are thus described in John; "He came unto his own, but his own received Him not; but as many as received Him, to them gave He power to be sons of God, even to those who believe in his name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God." i. 11—13. By his own, are meant those who were then of the church, where the Word was; by the sons of God, and those who believe in his name, are meant those who believe in the Lord, and

who believe the Word; by bloods, are meant falsifications of the Word, and the confirmations of falsity by it. The will of the flesh, is the voluntary proprium of man, which in itself is evil; the will of man, is the intellectual proprium of man, which in itself is falsity; the born of God, are those who are regenerated by the Lord. Hence it appears, that those are saved who are in the good of love, and in the truths of faith from the Lord; but not those who abide in their own proprium.

THAT THE LORD, AS TO THE DIVINE HUMAN, IS CALLED THE SON OF GOD, AND AS TO THE WORD, THE SON OF MAN.

19. It is not known in the church, but that the Son of God is another person of the Godhead, distinct from the person of the Father. Thence is the faith concerning a Son of God born from eternity. Because this is universally received, and is concerning God, there is given no power or liberty of thinking about it, from any understanding, not even of thinking what it is to be born from eternity; for whosoever thinks about it from the understanding, will surely say with himself, "This is above my comprehension, but still I say it, because others say it, and I believe it, because others believe it." But they may know, that there is no Son from eternity, but that the Lord is from eternity. When it is known what the Lord is, and what the Son is, one can also think from the understanding concerning the triune God, and not before.

That the Human of the Lord, conceived of Jehovah as Father, and born of the virgin Mary, is the Son of God, manifestly appears from the following passages: "The angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. When the angel came in unto her, he said, Hail, thou hast obtained favor, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and thought what that salutation could be. And the angel said to her Fear not, Mary, thou hast found favor with God. Behold, thou shalt conceive and bear a Son, and shalt call his name Jesus. He shall be great, and shall be called THE SON OF THE MOST HIGH. But Mary said to the angel, How shall this be, since I know not a man? And the angel answered and said to her, THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE MOST HIGH SHALL OVERSHADOW THEE; wherefore also THE HOLY THING, that is born of thee, shall be called THE SON OF GOD." Luke i. 26—35. It is here said, Thou shalt conceive and bear a Son; He shall be great, and shall be called THE SON OF THE MOST HIGH; and again, That Holy Thing that is born of thee, shall be called THE SON OF GOD; whence it appears, that the Hu-

man conceived of God, and born of the virgin Mary, is what is called **THE SON OF GOD**. In Isaiah; "The Lord himself giveth you a sign. Behold, a virgin shall conceive and bear a **SON**, and shall call his name **GOD WITH US**." vii. 14. That the **SON** conceived of God and born of the virgin, is He, who should be called **GOD WITH US**, thus who is **THE SON OF GOD**, is manifest. That it is so, is also confirmed in Matthew i. 22, 23. In Isaiah; "Unto us a **CHILD** is born, unto us a **SON** is given; the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, God, Hero, **THE FATHER OF ETERNITY**, the Prince of peace." ix. 6; in like manner here, for it is said, "Unto us a **Child** is born, unto us a **Son** is given," who is not a **Son** from eternity, but a **Son** born in the world; which also appears from the words of the prophet in the next verse; and from the words of the angel Gabriel to Mary, Luke i. 32, 33, which are similar. In David; "I will announce the decree; Jehovah said, **THOU ART MY SON**, this day have I begotten Thee. Kiss **THE SON**, lest He be angry, and ye perish in the way." Psalm ii. 7. 12. Here is not meant a **Son** from eternity, but the **Son** born in the world; for it is prophetic concerning the coming of the Lord, and therefore it is called a decree which Jehovah announced to David. *This day*, is not from eternity, but in time. In the same; "I will set his hand in the sea; He shall cry unto Me, **Thou art my Father**; I will make Him my **FIRST-BORN**." Psalm lxxxix. 26, 27. In the whole of this Psalm, the Lord who was to come is treated of. Wherefore He is meant, who should call Jehovah his Father, and who should be the First-born, thus who is the **Son of God**. So also in other passages, where He is called "a Root out of the stem of Jesse." Isaiah xi. 1. "A Branch of David." Jeremiah xxiii. 5. "The Seed of the woman." Gen. iii. 15. "The Only begotten." John i. 18. "A Priest forever; and the Lord." Psalm cx. 4, 5.

In the Jewish church, by the **Son of God**, was meant the Messiah, whom they expected, and concerning whom they knew that He was to be born in Bethlehem. That by the **Son of God**, the Messiah was understood by them, appears from these passages. In John; "Peter said, We believe and acknowledge that thou art **THE CHRIST, THE SON OF THE LIVING GOD**." vi. 69. In the same; "Thou art **THE CHRIST, THE SON OF GOD**, who was to come into the world." xi. 27. In Matthew; "The high priest asked Jesus, whether He

was THE CHRIST, THE SON OF GOD? Jesus said, I am." xxvi. 63; In John; "These are written, that ye may believe that Jesus is THE CHRIST, THE SON OF GOD." xx. 31; and also Mark i. 1. Christ is a Greek word, and signifies Anointed, as Messiah also does in the Hebrew tongue; wherefore it is said in John; "We have found the Messiah, which is, being interpreted, THE CHRIST." John i. 41. And in another place; "The woman said, I know that the Messiah cometh, who is called CHRIST." iv. 25. That the Law and the Prophets, or the whole Word of the Old Testament, is concerning the Lord, was shown in the first article; wherefore no other can be meant by the Son of God, who was to come, than the Human which the Lord assumed in the world. From which it follows, that this is what was meant by the Son announced by Jehovah from Heaven, when He was baptized: "This is MY BELOVED SON, in whom I am well pleased." Matthew iii. 17. Mark i. 11. Luke iii. 32; for his Human was baptized. Also, when He was transfigured; "This is MY BELOVED SON, in whom I am well pleased, hear ye Him." Matthew xvii. 5. Mark ix. 7. Luke ix. 35; and so in other passages, as Matthew viii. 29. xiv. 33. Mark iii. 11. xv. 39. John i. 34. 49. iii. 18. v. 25. x. 36. xi. 4.

20. Since by *the Son of God* is meant the Lord, as to the Human which He assumed in the world, and which is the Divine Human, it is evident what is meant by what the Lord so often said, "*That He was sent by the Father into the world,*" and that "*He came forth from the Father;*" by being sent by the Father into the world, is meant that He was conceived of Jehovah as Father. That nothing else is meant by being sent by the Father, is evident from all the passages, where it is also said, that He did the will of the Father and his works, which were, that He should conquer the hells, glorify the Human, teach the Word, and institute a new church; which could not be done, but by a Human conceived of Jehovah, and born of a virgin; that is, unless God had become Man. Examine the passages where it is said *sent*, and you will see, as Matthew x. 40. xv. 24. Mark ix. 37. Luke iv. 43. ix. 48. x. 16. John iii. 17. 34. iv. 34. v. 23, 21. 36—38. vi. 29. 39, 40. 44. 57. vii. 16. 18. 28, 29. viii. 16. 18. 29. 42. ix. 4. xi. 42. xii. 44, 45. 49. xiii. 20. xiv. 24. xv. 21. xvi. 5. xvii. 3. 8. 21. 23. 25. xx. 21. As also the passages where the Lord called Jehovah Father.

21. Many at this day think no otherwise of the Lord, than as of a common man, like themselves, because they only think of his Human, and not at the same time of his Divine; when yet his Human and Divine cannot be separated. *For the Lord is God and Man, and God and Man in the Lord are not two, but one person, thus altogether one, even as the soul and body are one man;* according to the doctrine in the whole Christian world, which is from councils, and is called the Athanasian Creed. Lest therefore any man should hereafter in thought separate the Divine and the Human in the Lord, let him read, I pray, the passages above quoted from Luke, as also the above in Matthew: "The birth of Jesus Christ was on this wise. His mother Mary being espoused to Joseph, before they came together, was found with child by THE HOLY SPIRIT. And Joseph, her husband, as he was a just man, and did not wish to defame her, desired to put her away privily. But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take to thee Mary thy wife, for that which is conceived in her is of THE HOLY SPIRIT; and she shall bring forth a Son, and thou shalt call his name Jesus; for He shall save his people from their sins. And Joseph being awaked from sleep, did as the angel of the Lord had bidden him; and took unto him his wife; *but he knew her not*, till she had brought forth her first-born Son, and called his name Jesus." i. 18—25. From this passage, and from what is written in Luke, concerning the nativity of the Lord, and from what has been adduced above, it is evident that the Son of God is Jesus; who was conceived of Jehovah as Father, and born of the virgin Mary; concerning whom all the Prophets and the Law prophesied until John.

22. He who knows what, in the Lord, the Son of God signifies, and what in Him, the Son of Man signifies, can see many secrets of the Word; for the Lord sometimes calls himself *the Son of God*, and sometimes *the Son of Man*, always according to the subject treated of. When his divinity, his unity with the Father, his divine power, faith in Him, and life from Him, are treated of, He then calls himself *the Son*, and *the Son of God*, as John v. 17—26, and elsewhere: but where his passion, the judgment, his coming, and in general, redemption, salvation, reformation, and regeneration, are treated of, He then calls Himself *the Son of Man*; the reason is, because He is then

understood as to the Word. The Lord is designated by various names, in the Word of the Old Testament; He is named there Jehovah, Jah, the Lord, God, the Lord Jehovih, Jehovah of hosts, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Shaddai, the Rock; as also, the Creator, Former, Savior, and Redeemer; every where according to the subject treated of. In like manner in the Word of the New Testament, where He is named Jesus, Christ, the Lord, God, the Son of God, the Son of Man, the Prophet, and the Lamb, &c.; also every where according to the subject which is there treated of.

23. Why the Lord is called the *Son of God*, has already been told; now it shall be told why he is called *the Son of Man*. He is called *the Son of Man*, where his passion, the judgment, his coming, and in general, where redemption, salvation, reformation, or regeneration is treated of; the reason is, because the Son of Man is the Lord as to the Word; and He, as the Word, suffered, judges, comes into the world, redeems, saves, reforms, and regenerates. That it is so, may be evident from what now follows.

24. THAT THE LORD IS CALLED THE SON OF MAN, WHEN THE PASSION IS TREATED OF, is evident from the following passages: "Jesus said to the disciples, Behold, we go up to Jerusalem, and THE SON OF MAN will be delivered to the chief priests and to the scribes, and they will condemn Him to death, and will deliver Him to the Gentiles, and they will mock Him, and scourge Him, and spit upon Him, and kill Him; and the third day He will rise again." Mark x. 33, 34. In like manner in other places, where He foretells his passion, as Matthew xx. 18, 19. Mark viii. 31. Luke ix. 22. "Jesus said, Behold, the hour is at hand, and THE SON OF MAN is delivered into the hands of sinners." Matthew xxvi. 45. "The angel said to the women who came to the sepulchre, Remember how He spake to you, saying, THE SON OF MAN must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke xxiv. 6, 7. That the Lord then called Himself THE SON OF MAN, is, because He suffered Himself to be treated in the same manner as they had treated the Word, as is shown above in many places.

25. THAT THE LORD IS CALLED THE SON OF MAN, WHEN JUDGMENT IS TREATED OF, is evident from these passages: "When THE SON OF MAN shall come in his glory, then will He sit upon the throne of his glory; and He will set



the sheep on his right hand, and the goats on the left." Matthew xxv. 31, 32. "When THE SON OF MAN shall sit on the throne of his glory, to judge the twelve tribes of Israel." Matthew xix. 28. "THE SON OF MAN will come in the glory of his Father, and then He will render to every one according to his works." Matthew xvi. 27. "Watch ye, therefore, always, that ye may be accounted worthy to stand before THE SON OF MAN." Luke xxi. 36. "In such an hour as ye think not, THE SON OF MAN COMETH." Matthew xxiv. 44. Luke xii. 40. "The Father judgeth no one, but hath given all judgment to the Son, because He is THE SON OF MAN." John v. 22. 27. The reason why the Lord calls Himself *the Son of Man*, when the judgment is treated of, is, because all judgment is executed according to divine Truth, which is in the Word; that this judges every one, the Lord himself says in John; "If any one hear my words, and yet believe not, I judge him not, for I came not to judge the world; THE WORD THAT I HAVE SPOKEN, that will judge him in the last day." xii. 47, 48. And in another place; "God sent not his Son into the world to judge the world; but that the world through Him might be saved. He that believeth in Him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the Only begotten Son of God." iii. 17, 18. That the Lord judges no one to hell, nor casts any into hell, but that evil spirits do it, may be seen in the treatise concerning HEAVEN AND HELL, n. 545—550. 574. By *the name* of Jehovah, of the Lord, and of the Son of God, is meant divine Truth, thus also the Word, which is from Him and concerning Him, and thus Himself.

26. THAT THE LORD IS CALLED THE SON OF MAN, WHERE HIS COMING IS TREATED OF, is evident from the following passages: "The disciples said to Jesus, What will be the sign of thy coming, and of the consummation of the age?" Then the Lord foretold the successive states of the church even to its end; and concerning its end He said, "Then will appear the sign of THE SON OF MAN. And they will see THE SON OF MAN coming in the clouds of heaven with power and great glory." Matthew xxiv. 3. 30. Mark xii. 26. Luke xxi. 27. By consummation of the age, is meant the last time of the church; by coming in the clouds of heaven with glory, is meant the opening of the Word, and a manifestation that the Word is written concerning Him

alone. In Daniel; "I saw, and behold, with the clouds of the heavens, the Son of Man was coming." vii. 13. In the Revelation; "Behold He cometh with clouds, and every eye shall see Him." i. 7. This is also concerning THE SON OF MAN, as appears from verse 13 of the same chapter. Also in another place of the Revelation; "I looked, and behold a white cloud, and one sitting on the cloud like to THE SON OF MAN." xiv. 14. That the Lord himself meant one thing in Himself by THE SON OF GOD, and another by THE SON OF MAN, appears from his answer to the high priest: "The high priest said to Jesus, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, THE SON OF GOD. Jesus said to him, Thou hast said, I am; nevertheless I say unto you, hereafter ye will see THE SON OF MAN sitting at the right hand of power, and coming in the clouds of heaven." Matthew xxvi. 63, 64. Here He first confessed that He was the *Son of God*, and afterwards said that they should see the *Son of Man* sitting at the right hand of power, and coming in the clouds of heaven; by which is meant, that after the passion of the cross He would be in the divine power of opening the Word, and instituting the church; which could not be done before, because He had not before conquered hell and glorified his Human. What is signified by sitting on the clouds of heaven, and coming in glory, is explained in the treatise concerning HEAVEN AND HELL, n. 1.

27. THAT THE LORD IS CALLED THE SON OF MAN, WHERE REDEMPTION, SALVATION, REFORMATION, AND REGENERATION ARE TREATED OF, is evident from the following passages: "THE SON OF MAN came to give his life a ransom for many." Matthew xx. 28. Mark x. 45. "THE SON OF MAN came to save, and not to destroy." Matthew xviii. 11. Luke ix. 56. "THE SON OF MAN is come to seek and to save that which was lost." Luke xix. 10. "THE SON OF MAN came, that the world might be saved by Him." John iii. 17. "He that soweth the good seed is THE SON OF MAN." Matthew xiii. 37. There redemption and salvation are treated of; and because the Lord effects these by the Word, therefore He calls Himself there, the Son of Man. The Lord says that "THE SON OF MAN hath power to forgive sins." Mark ii. 10. Luke v. 24; that is to save. Also, "That He is Lord of the Sabbath, because He is THE SON OF MAN;" Matthew xii. 8; Luke vi. 5; Mark ii. 28; because He is the Word which He then teaches.

Besides He says in John, "Work not for the meat which perisheth, but for the meat which endureth to everlasting life, which THE SON OF MAN will give to you." vi. 27. By meat is meant every good and truth of doctrine from the Word, thus from the Lord: this is also meant there by manna, and by the bread which cometh down from heaven; and also by this in the same chapter; "Unless ye eat the flesh of THE SON OF MAN, and drink his blood, ye will not have life in you." 53. Flesh or bread is the good of love from the Word; blood or wine is the good of faith from the Word, both from the Lord.

The like is signified by *the Son of Man*, in other passages where the expression occurs, as in these: "The foxes have holes, and the birds of the air have nests; but THE SON OF MAN hath not where to lay his head." Matthew viii. 20. Luke ix. 58. By this is meant, that the Word had no place with the Jews, as the Lord also says, John viii. 37; neither was it abiding with them, because they did not believe in Him. John v. 38, 39. By *the Son of Man* is meant the Lord as to the Word. Also in the Revelation; "In the midst of the seven candlesticks, I saw one like to THE SON OF MAN, clothed with a garment down to the foot, and girded about the paps with a golden girdle," i. 13, and the following verses; there, by various things, the Lord is represented as the Word; wherefore also He is called *the Son of Man*. In David; "Let thy hand be upon the Man of thy right hand, upon *the Son of Man* whom Thou hast strengthened for Thyself; then we will not go back from Thee; quicken Thou us." Psalm lxxx. 17, 18. The Man of the right hand also, here, is the Lord, as to the Word; and so is *the Son of Man*. He is called the Man of the right hand, because the Lord has power from divine truth, which also is the Word; and He had divine power when He had fulfilled the whole Word. Thence, also, He said that "they should see THE SON OF MAN sitting at the right hand of the Father with power." Mark xiv. 62.

28. THAT THE SON OF MAN SIGNIFIES THE LORD, AS TO THE WORD, WAS BECAUSE THE PROPHETS ALSO WERE CALLED SONS OF MEN. The Prophets were called Sons of men, because they represented the Lord as to the Word, and thence signified the doctrine of the church from the Word; nothing else is understood in heaven by prophets, where they are named in the Word; for the spiritual signification of prophet, as also of the Son of Man, is, *the doctrine of the*

*church from the Word*; and when it relates to the Lord, it is *the Word itself*. That the prophet Daniel is called *Son of Man*, may be seen in Daniel viii. 17. And that the prophet Ezekiel was called *Son of Man*, may be seen in Ezek. ii. 1. 3. 6. 8. iii. 1. 3, 4. 10. 17. 25. iv. 1. 16. v. 1. vi. 2. vii. 2. viii. 5, 6. 8. 12. 15. xi. 2. 4. 15. xii. 2, 3. 9. 18. 22. 27. xiii. 2. 17. xiv. 3. 13. xv. 2. xvi. 2. xvii. 2. xx. 3, 4. 27. 46. xxi. 2. 6. 9. 12. 14. 19. 28. xxii. 18. 24. xxiii. 2. 36. xxiv. 2. 16. 25. xxv. 2. xxvi. 2. xxvii. 2. xxviii. 2. 12. 21. xxix. 2. 18. xxx. 2. 21. xxxi. 2. xxxii. 2. 18. xxxiii. 2. 7. 10. 12. 24. 30. xxxiv. 2. xxxv. 2. xxxvi. 1. 17. xxxvii. 3. 9. 11. 16. xxxviii. 2. 14. xxxix. 1. 17. xl. 4. xliii. 7. 10. 18. xliv. 5. Hence now it is manifest that the Lord, as to the Divine Human, is called *the Son of God*, and as to the Word, *the Son of Man*.

THAT THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF, AND THAT HE THUS BECAME ONE WITH THE FATHER.

29. It is according to THE DOCTRINE OF THE CHURCH received throughout the Christian world, "*That our Lord Jesus Christ, the Son of God, is God and Man; and although He is God and Man, still He is not two, but one Christ. He is one, because the Divine took to itself the Human; yea, He is altogether one, for He is one Person; since, as the soul and body make one man, so God and Man is one Christ.*" These words are taken from the Athanasian Creed, which is received throughout the Christian world. These are the essential things therein concerning the union of the Divine and Human in the Lord. The rest that is said in the same creed concerning the Lord, will be explained in its proper article. From this passage it clearly appears, that it is according to THE FAITH OF THE CHRISTIAN CHURCH, that the Divine and Human in the Lord are not two, but one, even as the soul and body are one man; and that the Divine in Him assumed the Human. From this it follows, that the Divine cannot be separated from the Human, nor the Human from the Divine; for to separate them, would be like separating the soul and the body. That it is so, every one will also acknowledge, who reads what is cited above, n. 19—21, from two of the Evangelists, Luke i. 26—35; and Matthew i. 18—25, concerning the nativity of the Lord; from which it is manifest, that Jesus was conceived of Jehovah God, and born of the virgin Mary; so that the Divine was in Him, and it was his soul. Now because his soul was the Divine itself of the Father, it follows, that the body, or his Human, was also made Divine; for where the one is, there the other will be also. Thus and not otherwise the Father and the Son are one; the Father in the Son, and the Son in the Father; and also all things of the Son are the Father's, and all things of the Father are the Son's, as the Lord himself teaches in his Word. But how the union was effected, will be told in this order. I. That the Lord from eternity is Jehovah. II. That the Lord from eternity, or Jehovah, assumed the Human to save men. III. That He made the Human Divine from the Divine in Himself. IV. That He made the Human Divine by temptations admitted into it. V. That the full union of the Divine and

the Human in Him was effected by the passion of the cross, which was the last of the temptations. VI. That He successively put off the Human taken from the mother, and put on a Human from the Divine in Him, which is the Divine Human and the Son of God. VII. That thus God became Man, as in first principles, so also in the last.

30. I. THAT THE LORD FROM ETERNITY IS JEHOVAH, is known from the Word; for the Lord said to the Jews, "Verily, verily, I say unto you, before Abraham was, I am." John viii. 58. And elsewhere; "Glorify Thou Me, Father, with the glory which I had with Thee, before the world was;" John xvii. 5; by which is meant the Lord from eternity, and not a Son from eternity; for the Son is his Human conceived of Jehovah as Father, and born of the virgin Mary in time, as was shown above. That the Lord from eternity is Jehovah himself, is evident from many passages in the Word, of which only these few at present will be adduced: "It shall be said in that day, THIS IS OUR GOD; we have waited for Him, that He may save us; this is JEHOVAH, we have waited for Him; let us be glad and rejoice in his salvation;" Isaiah xxv. 9; from which it is manifest, that God himself Jehovah was expected. "The voice of one crying in the wilderness, Prepare ye a way for JEHOVAH, make straight in the desert a highway for OUR GOD. The glory of JEHOVAH shall be revealed, and all flesh shall see it together. Behold, THE LORD JEHOVAH cometh in strength." Isaiah xl. 3. 5. 10. Matthew iii. 3. Mark i. 3. Luke iii. 4. Here also the Lord, who was to come, is called Jehovah. "I JEHOVAH will give Thee for a covenant of the people, for a light of the nations. I am JEHOVAH, THIS IS MY NAME, AND MY GLORY WILL I NOT GIVE TO ANOTHER." Isaiah xlii. 6. 8. The Lord is a covenant to the people and light of the nations, as to the Human; because this was from Jehovah, and was made one with Jehovah, it is said, "I am Jehovah, this is my name, and my glory will I not give to another;" that is, not to another than Himself. To give glory, is to glorify, or to unite to Himself. "THE LORD whom ye seek will suddenly come to his temple." Malachi iii. 1. By the temple is meant the temple of his body, as John ii. 19. 21. "THE DAY-SPRING FROM ON HIGH hath visited us." Luke i. 78. The Day-spring from on high is Jehovah, or the Lord from eternity. From hese it is manifest, that by the Lord from eternity is meant his Divine; from which (are all things,) which in the Word is Jehovah.

But from the passages which will be adduced presently, it will appear, that by the Lord and also by Jehovah, since his Human was glorified, is meant the Divine and Human together, as one; and that by the Son alone is meant the Divine Human.

31. II. THAT THE LORD FROM ETERNITY, OR JEHOVAH, ASSUMED THE HUMAN TO SAVE MEN, was confirmed from the Word in the preceding articles; that man could not otherwise have been saved, will be shown elsewhere. That He assumed the Human, is evident also from the passages in the Word, where it is said, that He came forth from God, came down from heaven, and that He was sent into the world; as from these; "I CAME FORTH from the Father, and I CAME into the world." John xvi. 28. "I PROCEEDED FORTH AND CAME FROM GOD: neither came I of myself, but He SENT Me." John viii. 42. "The Father loveth you, because ye have believed that I CAME OUT FROM GOD." John xvi. 27. "No one hath ascended up to heaven but He that CAME DOWN FROM HEAVEN." John iii. 13. "The bread of God is HE THAT COMETH DOWN FROM HEAVEN, and giveth life to the world." vi. 33. 35. 41. 50, 51. "He that COMETH FROM ABOVE, is above all; He that COMETH FROM HEAVEN, is above all." iii. 31. "I know the Father, because I AM FROM HIM, and HE HATH SENT ME." vii. 29. That by being sent from the Father into the world, is meant, to assume the Human, may be seen above, n. 20.

32. III. THAT THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF, may be evident from many passages in the Word, from which those will now be adduced, which prove, 1. *That this was done successively*; which are these. "Jesus grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." Luke ii. 40. "Jesus increased in wisdom and in stature, and in favor with God and man." 52. 2. *That the Divine operated by the Human, as the soul by the body.* This is evident from these; "The Son can do nothing of Himself, but what He seeth the Father do." John v. 19. "Of Myself I do nothing, but as my Father has taught Me, I speak these things. He that sent Me is with Me; He hath not left me alone." viii. 28, 29. v. 30. "I have not spoken of Myself, but the Father who sent Me, He gave Me the commandment, what I should say and what I should speak." xii. 49, 50. "The words which I speak to you, I speak not of Myself; the Father who dwelleth in Me, He doeth the works." xiv. 10. "I am not alone, because the Father is

with Me." xvi. 32. 3. *That the Divine and Human operated unanimously*, appears from these. "What things soever the Father doeth, these also doeth the Son likewise." John v. 19. "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." v. 21. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." v. 26. "Now they know, that all things whatsoever Thou hast given Me are of Thee." xvii. 7. 4. *That the Divine is united to the Human, and the Human to the Divine*, is evident from these. "If ye know Me, ye know my Father also, and have seen Him." He said to Philip, desiring to see the Father, "Have I been so long with you, and hast thou not known Me, Philip? He that hath seen Me, hath seen the Father; believest thou not that I am in the Father, and the Father in Me? Believe Me, that I am in the Father, and the Father in Me." John xiv. 6—11. "If I do not the works of my Father, believe Me not; if I do, believe the works, that ye may know and believe that the Father is in Me, and I in the Father." x. 36. 38. "That they all may be one, as Thou, Father, art in Me, and I in Thee." xvii. 22. "In that day ye shall know, that I am in my Father." xiv. 20. "No one shall pluck the sheep out of my Father's hand. I and the Father are one." x. 29, 30. "The Father loveth the Son, and hath given all things into his hand." iii. 15. "All things that the Father hath are mine." xvi. 35. "All mine are thine, and all thine are mine." xvii. 10. "Thou hast given the Son power over all flesh." xvii. 2. "All power is given to Me in heaven and in earth." Matthew xxviii. 18. 5. *That the Divine Human is to be addressed*, is evident from the following passages. "That all should honor the Son, even as they honor the Father." John v. 23. "If ye had known Me, ye would have known my Father also." viii. 19. "He that seeth Me, seeth Him that sent Me." xii. 45. "If ye had known Me, ye would have known my Father also; and from henceforth ye know Him and have seen Him." xiv. 7. "He that receiveth Me, receiveth Him that sent Me." xiii. 20. The reason is, because no one can see the Divine itself, which is called the Father, but the Divine Human; for the Lord says, "No man hath ever seen God; the Only-begotten Son, who is in the bosom of the Father, He hath declared Him." i. 18. "No one hath seen the Father, but He who is with the Father, He hath seen the



Father." vi. 46. "Ye have not heard the voice of the Father at any time, nor seen his shape." v. 37. 6. *Because the Lord made his Human Divine, from the Divine in Himself, and because the Human is to be addressed, and this is the Son of God, therefore the Lord, who is both the Father and the Son, is to be believed in.* This appears from the following passages; "As many as received Him, to them gave He power to be sons of God, EVEN TO THOSE BELIEVING IN HIS NAME." John i. 12. "That whosoever BELIEVETH IN HIM may not perish, but have eternal life." iii. 15. "For God so loved the world, that He gave his Only begotten Son, that whosoever BELIEVETH IN HIM might not perish, but have everlasting life." iii. 16. "He THAT BELIEVETH IN THE SON, is not judged; but he THAT BELIEVETH NOT, is judged already, because HE HATH NOT BELIEVED IN THE NAME OF THE ONLY-BEGOTTEN SON OF GOD." iii. 18. "He THAT BELIEVETH NOT THE SON, shall not see life, but the anger of God abideth on him." iii. 36. "The bread of God is He that cometh down from heaven, and giveth life to the world. He that cometh to Me shall never hunger, and he THAT BELIEVETH IN ME shall never thirst." vi. 33. 35. "This is the will of Him who sent Me, that every one that seeth the Son and BELIEVETH IN HIM, may have everlasting life, and I will resuscitate him at the last day." vi. 40. "Then said they to Jesus, What shall we do, that we may work the works of God? Jesus answered, This is the work of God, that ye BELIEVE IN HIM WHOM HE HATH SENT." vi. 28, 29. "Verily, verily, I say unto you, he THAT BELIEVETH IN ME hath everlasting life." vi. 47. "Jesus cried, saying, If any one thirst, let him come to Me and drink; whosoever BELIEVETH IN ME, as the Scripture hath said, out of his belly shall flow rivers of living water." vii. 37, 38. "UNLESS YE BELIEVE that I am, ye shall die in your sins." viii. 24. "Jesus said, I am the resurrection, and the life, he THAT BELIEVETH IN ME, though he die, yet shall he live; and whosoever liveth and BELIEVETH IN ME, shall never die." xi. 25, 26. "Jesus said, I am come a light into the world, that WHOEVER BELIEVETH IN ME, may not abide in darkness." xii. 46. viii. 12. "While ye have the light, BELIEVE IN THE LIGHT, that ye may be children of light." xii. 36. "Verily, verily, I say unto you, the dead shall hear the voice of the Son of God, and those who hear shall live." v. 25. "Abide in Me, and I in you. I am the vine, ye are the branches; he that abideth in Me, and I in him, the

same beareth much fruit ; because without Me ye cannot do any thing." xv. 4, 5. That they should abide in the Lord, and the Lord in them. xiv. 20. xvii. 23. "I am the way, the truth, and the life ; no one cometh to the Father, but by Me." xiv. 6. In these passages, and in all others, where the Father is named, the Divine is meant which was in the Lord from conception, which, according to the doctrine of faith of the Christian world, was as the soul in the body with man ; the Human itself from this Divine is the Son of God. Now because this was made Divine, lest man should address the Father alone, and thereby in thought, faith, and thence in worship, should separate the Father from the Lord, therefore the Lord, after teaching that the Father and He are one ; that the Father is in Him, and He in the Father ; and that all should abide in Him ; and that no one cometh to the Father, but by Him ; also teaches that He is to be believed in, and that man is saved by a faith directed to Him. Many in Christendom cannot have any idea, that the Human in the Lord was made Divine ; chiefly because they think concerning man from his material body, and not from the spiritual ; when yet, all angels, who are spiritual, are also in full form men ; and likewise every thing divine, which proceeds from Jehovah God, from its first principles in heaven, to its last in the world, tends to the human form. That angels are human forms, and that every thing divine tends to the human form, may be seen in the treatise concerning HEAVEN AND HELL, n. 73—77, and n. 453—460 ; and more fully in the ANGELIC WISDOM CONCERNING THE DIVINE LOVE.

33. IV. THAT THE LORD MADE HIS HUMAN DIVINE BY TEMPTATIONS ADMITTED THEREIN, AND BY CONTINUAL VICTORIES THEN, has been shown above, n. 12—14 ; to which this only is to be added. Temptations are nothing else than combats against evils and falses ; and because evils and falses are from hell, they are also combats against hell. There are also with men who undergo spiritual temptations, evil spirits from hell, who induce them. Man does not know that evil spirits induce temptations ; yet it has been given me to know, from much experience, that they do. Hence it is, that a man, when from the Lord he conquers in temptations, is drawn out of hell and elevated into heaven ; thence it is that man, by temptations or combats against evils, becomes spiritual, thus an angel. But the Lord fought from his own power against all the hells, and utterly subdued and

subjugated them ; and by having at the same time glorified his Human, He keeps them forever subdued and subjugated. For before the coming of the Lord, the hells had risen to such a height, that they began to infest the very angels of heaven, and likewise every man coming into the world, and going out of the world. The reason that the hells had risen to such a height, was, because the church was utterly devastated ; and the men of the world, from idolatries, were in mere falses and evils, and the hells are from men ; thence it was, that, unless the Lord had come into the world, no man could have been saved. These combats of the Lord are much treated of in the Psalms of David and in the Prophets, and a little in the Evangelists. Those combats are what are meant by the temptations, which the Lord endured, the last of which was the passion of the cross. It is from them that the Lord is called Savior, and Redeemer. This is so far known in the church, that they say that the Lord conquered death, or the devil, that is, hell, and that He rose again victorious ; as also, that without the Lord there is no salvation. That He also glorified his Human, and that thereby He became a ~~Savior, Redeemer,~~ Reformer, and Regenerator, forever, will be seen in what follows. That the Lord became a Savior by combats or temptations, is evident from the passages adduced above, n. 12—14, in abundance, and from this in Isaiah ; “The day of vengeance is in my heart, and THE YEAR OF MY REDEEMED is come ; I have trodden them down in my anger, I have brought down their strength to the earth, THEREFORE HE BECAME THEIR SAVIOR.” lxiii. 4. 6. 8. The combats of the Lord are treated of in that chapter. And in David ; “Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, that THE KING OF GLORY may come in. Who is this KING OF GLORY ? JEHOVAH STRONG AND MIGHTY, JEHOVAH MIGHTY IN BATTLE.” Psalm xxiv. 7, 8. These also are concerning the Lord.

34. V. THAT THE FULL UNION OF THE DIVINE AND HUMAN WAS EFFECTED IN HIM BY THE PASSION OF THE CROSS, WHICH WAS THE LAST OF THE TEMPTATIONS, WAS CONFIRMED in its proper article above, in which it was shown, that the Lord came into the world, that He might subjugate the hells, and glorify his Human ; and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified his Human. Now, because the Lord, by the passion of the cross, fully glorified his Human,

that is, united it to his Divine, and thus made his Human Divine, it follows, that He is Jehovah and God, also as to both. Wherefore in the Word, in many places, He is called Jehovah, God, and the Holy One of Israel, the Redeemer, Savior, and Former, as in the following. "Mary said, My soul doth magnify THE LORD, and my spirit hath rejoiced in GOD MY SAVIOR." Luke i. 46, 47. "The angel said to the shepherds, Behold, I bring you tidings of great joy, which shall be unto all people, that there is born this day, in the city of David, A SAVIOR, who is CHRIST THE LORD." Luke ii. 10, 11. "They said, This is indeed THE CHRIST, THE SAVIOR of the world." John iv. 42. "I will help thee, saith JEHOVAH, and THY REDEEMER, THE HOLY ONE OF ISRAEL." Isaiah xli. 14. "Thus saith JEHOVAH THY CREATOR, O Jacob, and THY FORMER, O Israel; for I have REDEEMED thee. I am JEHOVAH THY GOD, THE HOLY ONE OF ISRAEL, THY SAVIOR." xliii. 1. 3. "Thus saith JEHOVAH YOUR REDEEMER, THE HOLY ONE OF ISRAEL: I AM JEHOVAH YOUR HOLY ONE, THE CREATOR OF ISRAEL, your King." xlii. 14. 15. "Thus saith JEHOVAH, THE HOLY ONE OF ISRAEL, and his FORMER." xlv. 11. "Thus saith JEHOVAH THY REDEEMER, THE HOLY ONE OF ISRAEL." xlviii. 17. "That all flesh may know that I JEHOVAH am THY SAVIOR and THY REDEEMER, THE MIGHTY ONE OF JACOB." xlix. 26. "Then He shall come to Zion A REDEEMER." lix. 20. "That thou mayst know that I JEHOVAH am THY SAVIOR and THY REDEEMER, THE MIGHTY ONE OF JACOB." lx. 16. "JEHOVAH THY FORMER from the womb." xlix. 5. "JEHOVAH my Rock and MY REDEEMER." Psalm xix. 14. "They remembered that GOD was their rock, and THE HIGH GOD THEIR REDEEMER." lxxxviii. 35. "Thus saith JEHOVAH, THY REDEEMER, and THY FORMER from the womb." Isaiah xlv. 24. "As for our REDEEMER, JEHOVAH OF HOSTS is his name, THE HOLY ONE OF ISRAEL." xlvii. 4. "With everlasting kindness will I have mercy on thee, saith JEHOVAH THY REDEEMER." liv. 8. "Their REDEEMER is strong, JEHOVAH OF HOSTS is his name." Jerem. i. 34. "Let Israel hope in JEHOVAH, for with JEHOVAH there is mercy, and with Him plenteous REDEMPTION. He shall REDEEM Israel from all his iniquities." Psalm cxxx. 7, 8. "JEHOVAH my rock, my fortress, and the horn of my salvation, my SAVIOR." 2 Samuel xxii. 2, 3. "Thus saith JEHOVAH, THE REDEEMER of Israel, HIS HOLY ONE; Kings shall see and arise because of the Lord, who is faithful, THE HOLY

ONE OF ISRAEL, who hath chosen Thee." Isaiah xlix. 7. "Surely GOD is in thee, and there IS NO OTHER GOD BESIDES. Verily thou art a GOD that hidest Thyself, O GOD OF ISRAEL THE SAVIOR." xlv. 14, 15. "Thus saith JEHOVAH, the King of Israel, and his REDEEMER, JEHOVAH OF HOSTS, BESIDE ME THERE IS NO GOD." xlv. 6. "I am JEHOVAH, and beside Me there is no SAVIOR." xliii. 11. "Am not I JEHOVAH, and there is no other beside Me; and a SAVIOR, there is none beside Me." xlv. 21. "I am JEHOVAH thy GOD, thou shalt know no GOD but Me, for there is no SAVIOR beside Me." Hosea xiii. 4. "Look unto Me, that ye may be SAVED, all ye ends of the earth; because I am GOD, and there is none else." Isaiah xlv. 22. "JEHOVAH OF HOSTS is his name, and THY REDEEMER THE HOLY ONE OF ISRAEL, THE GOD of the whole earth shall He be called." liv. 5. From these it may be seen, that the Divine of the Lord, which is called the Father, and here Jehovah and God, and the Divine Human which is called the Son, and here Redeemer and Savior, also Former, that is, Reformer and Regenerator, are not two but one; for not only is it said, Jehovah God and the Holy One of Israel, the Redeemer and Savior; but also it is said, Jehovah the Redeemer and Savior; yea also it is said, "I am Jehovah, and beside Me there is no Savior." From which it manifestly appears, that the Divine and Human in the Lord are one person, and that the Human is also Divine; for the Redeemer and Savior of the world is no other than the Lord as to the Divine Human, which is called the Son: for redemption and salvation constitute the proper attribute of his Human, which is called merit and righteousness; for his Human endured temptations and the passion of the cross, and thus by the Human He redeemed and saved. Now because, after the union of the Human with the Divine in Himself, which was like that of the soul and body in man, there were no longer two but one person, according to the doctrine of the Christian world, therefore the Lord, as to both, is Jehovah and God; wherefore it is sometimes said, Jehovah and the Holy One of Israel, the Redeemer and Savior, at other times, Jehovah the Redeemer and Savior, as may be seen from the passages above quoted. It is said, THE SAVIOR CHRIST; Luke ii. 10, 11. John iv. 42. GOD and THE GOD OF ISRAEL, THE SAVIOR AND REDEEMER; Luke i. 47. Isaiah xlv. 14, 15. liv. 5. Psalm lxxviii. 35. JEHOVAH THE HOLY ONE OF ISRAEL, THE SAVIOR AND RE-

DEEMER; Isaiah xli. 14. xliii. 3. 11. 14, 15. xlviii. 17. xlix. 7. liv. 5. JEHOVAH, THE SAVIOR, REDEEMER and FORMER; xliv. 6. xlvii. 4. xlix. 26. liv. 8. lxiii. 16. Jeremiah l. 34. Psalm lxxviii. 35. cxxx. 7, 8. 2 Samuel xxii. 2, 3. JEHOVAH GOD, THE REDEEMER AND SAVIOR, and besides Me there is no other; Isaiah xliii. 11. xlv. 6. xlv. 14, 15. 21, 22. Hosea xiii. 4.

35. VI. THAT THE LORD SUCCESSIVELY PUT OFF THE HUMAN TAKEN FROM THE MOTHER, AND PUT ON A HUMAN FROM THE DIVINE IN HIMSELF, WHICH IS THE DIVINE HUMAN AND THE SON OF GOD. That the Lord had a Divine and a Human, the Divine from Jehovah as Father, and the Human from the virgin Mary, is known. Thence it is, that He was God and Man, and thus He had a divine essence and a human nature, the divine essence from the Father, and the human nature from the mother; and thence He was equal to the Father as to the Divine, and less than the Father as to the Human; and, also, that He did not transmute or change this human nature from the mother into the divine essence, nor commix it with the divine essence, as the doctrine of faith, which is called the ATHANASIAN CREED, teaches; for the human nature cannot be transmuted into the divine essence, nor can it be commixed with it. And yet it is according to the same doctrine, that the Divine assumed the Human, that is, united itself to it, as a soul to its body, so that they were not two, but one person. From this it follows, that He put off the Human taken from the mother, which in itself was like the human of another man, and thus material, and put on a Human from the Father, which in itself was like his Divine, and thus substantial, from which the Human also was made Divine. Thence it is, that the Lord, in the Word of the Prophets, even as to the Human, is called Jehovah and God; and in the Word of the Evangelists, the Lord, God, the Messiah or Christ, and the Son of God, in whom we are to believe, and by whom we are to be saved. Now because the Lord had from the beginning a human from the mother, and successively put off this, therefore while He was in the world, He had two states, which are called the state of humiliation or exinanition, and the state of glorification or union with the Divine, which is called the Father. The state of humiliation was at the time and in the degree that He was in the human from the mother; and the state of glorification at the time and in the degree that He was in

the Human from the Father. In the state of humiliation He prayed to the Father, as to one different from Himself; but in the state of glorification He spoke with the Father as with Himself. In this state He said that the Father was in Him, and He in the Father, and that the Father and He were one; but in the state of humiliation He underwent temptations and suffered the cross, and prayed that the Father might not forsake Him; for the Divine could not be tempted, and still less suffer the cross. From these things now it is manifest, that by temptations, and continual victories then, and by the passion of the cross, which was the last of the temptations, He fully conquered the hells, and fully glorified the Human, as was before shown.

That the Lord put off the Human from the mother, and put on a Human from the Divine in Himself, which is called the Father, is manifest also from this, that whenever He spoke with his own mouth to the mother, or concerning her, He did not call her mother, but woman. It is read only three times in the Evangelists, that the Lord spoke with his own mouth to the mother and concerning her, and then twice that He called her woman, and once that He did not acknowledge her as a mother. It is read in John twice, that He called her woman. "The mother of Jesus said to Him, They have no wine. Jesus said to her, *Woman*, what is it to Me and thee? my hour is not yet come." ii. 4. And again; "Jesus from the cross, seeing his mother and the disciple standing by, whom He loved, saith to his mother, *Woman*, behold thy son. Then saith He to the disciple, Behold thy mother." xix. 26, 27. Once that He did not acknowledge her, in Luke; "It was told Jesus by some, saying, Thy mother and thy brethren stand without and wish to see Thee. Jesus answered and said to them, My mother and my brethren are these, who hear the Word of God and do it." viii. 20, 21. Matthew xii. 46—49. Mark iii. 31—35. In other places Mary is called his mother, but not by his own mouth. This also is confirmed by the fact, that He did not acknowledge Himself to be the Son of David; for it is read in the Evangelists; "Jesus asked the Pharisees, saying, What think ye of Christ? Whose Son is He? They say to him, David's. He saith to them, How then doth David in spirit call Him his Lord, saying, The Lord said to my Lord, Sit Thou at my right hand, till I make thy enemies thy footstool. If then David calleth Him Lord, how is He his son? And no one was able to answer Him a

word." Matthew xxii. 41—45. Mark xii. 35—37. Luke xv. 41—44. Psalm cx. 1. From these passages it is evident, that the Lord, as to the glorified Human, was not the Son of Mary nor of David. What his glorified Human was, He showed to Peter, James and John, when He was transfigured before them; "In that his face shone as the sun, and his raiment was white as the light; and then a voice from the cloud said, This is my beloved Son, in whom I am well pleased; hear ye Him." Matt. xvii. 1—8. Mark ix. 2—8. Luke ix. 28—36. The Lord was also seen by John, "As the sun shining in his strength." Rev. i. 16.

That the Human of the Lord was glorified, is evident from what is said concerning his glorification in the Evangelists, as in John; "The hour is come, that the Son of man should be glorified. He said, Father, glorify thy name. There came a voice from heaven, I have both glorified it, and will glorify it again." xii. 23. 28. Because the Lord was glorified successively, therefore it is said, "I have both glorified and will glorify again." In the same; "After Judas had gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him. God will also glorify Him in Himself, and will straightway glorify Him." xiii. 31, 32. Again; "Jesus said, Father, the hour is come, glorify thy Son, that thy Son also may glorify Thee." xvii. 1. 5. And in Luke; "Ought not Christ to have suffered this, and to enter into his glory?" xxiv. 26. These things are said concerning his Human. The Lord said, "God is glorified in Him, God will also glorify Him in Himself;" and also, "Glorify thy Son, that thy Son may also glorify Thee. The Lord said these things, because the union was reciprocal, of the Divine with the Human, and of the Human with the Divine; wherefore He had also said, "I am in the Father, and the Father in Me." John xiv. 10, 11. Also, "All mine are thine, and all thine are mine." xvii. 10. Thence the union was full. The case is similar with all union; unless it be reciprocal, it is not full, such as that of the Lord with man, and of man with the Lord, will also be, as He teaches in John; "At that day ye shall know, that ye are in Me, and I in you." xiv. 20. And elsewhere; "Abide in Me, and I in you; he that abideth in Me, and I in him, the same beareth much fruit." xv. 4, 5.

Since the Human of the Lord was glorified, that is, was made Divine, therefore, after death, He rose again on the third day, with his whole body; which is not the case with



any man; for man rises again only as to the spirit, but not as to the body. That man might know, and no one doubt but that the Lord rose again with the whole body, He not only said it by the angels, who were in the sepulchre, but also showed Himself in his human body before his disciples, saying to them, when they believed that they saw a spirit, "See my hands and my feet, that it is I myself; feel of Me and see, for a spirit hath not flesh and bones, as ye see Me have. And when He had said this, He showed them his hands and his feet." Luke xxiv. 39, 40. John xx. 20. And further; "Jesus said to Thomas, Reach hither thy finger, and see my hands; and reach thy hand, and thrust it into my side, and be not faithless but believing. Then said Thomas, My Lord and my God." John xx. 27, 28. That the Lord might more fully prove to them, that He was not a spirit, but a man, He said to the disciples, "Have ye here any food? And they gave Him a piece of broiled fish, and of a honey-comb, which He took and ate before them." Luke xxiv. 41—43. Since his body now was not material, but substantial and divine, therefore, He "came in to the disciples while the doors were shut." John xx. 19. 26. And after He had been seen "He became invisible." Luke xxiv. 31. The Lord being now such, was taken up and sat at the right hand of God; for it is said in Luke; "It came to pass when Jesus was blessing the disciples, He departed from them and was carried up into heaven." xxii. 51. And in Mark; "After He had spoken to them, He was received up into heaven, and sat at the right hand of God." xvi. 19. To sit at the right hand of God, signifies divine omnipotence.

Since the Lord, with the Divine and Human united in one, ascended into heaven, and sat at the right hand of God, by which is signified divine omnipotence, it follows, that his human substance or essence is as his divine. To think otherwise, would be like thinking that his Divine was taken up into heaven, and sat at the right hand of God, and not the Human at the same time; which is contrary to the Scripture, and also contrary to the Christian doctrine, which is, *That God and Man in Christ are as the soul and body*; to separate which, would be contrary to sound reason. This union of the Father with the Son, or of the Divine with the Human, is meant also in the following passages: "I came forth from the Father, and have come into the world; again, I leave the world, and go to the

Father." John xvi. 28. "I go and come to Him who sent Me." vii. 33. xvi. 5. 16. xvii. 11. 13. "If ye shall see the Son of Man ascend up, where He was before?" vi. 62. "No one hath ascended up to heaven, but He who came down from heaven." iii. 13. Every man who is saved, ascends into heaven, yet not of himself, but of the Lord. Only the Lord ascended of himself.

36. VII. THAT THUS GOD BECAME MAN, AS IN FIRST PRINCIPLES, SO ALSO IN THE LAST. That God is a Man, and that every angel and spirit is a man from God, is shown in several places in the treatise concerning HEAVEN AND HELL; and more fully in the treatises concerning ANGELIC WISDOM. But God from the beginning was Man in first principles, though not in the last; but after He assumed the Human, in the world, He also became a Man in the last. This follows from what was proved above; that the Lord united his Human to his Divine, and thus made his Human also Divine. It is from this, that the Lord is called the Beginning and the End, the First and the Last, and the Alpha and the Omega, as in the Revelation; "I am ALPHA and OMEGA, THE BEGINNING and THE END, saith the Lord, who is, and who was, and who is to come, the Almighty." i. 8. 11. John, when he saw the Son of Man in the midst of the seven candlesticks, "fell at his feet as dead. But He laid his right hand upon him, saying, I am THE FIRST and THE LAST." i. 13. 17. ii. 8. xxi. 6. "Behold I come quickly, that I may give to every one according to his work. I am ALPHA and OMEGA, THE BEGINNING and THE END, THE FIRST and THE LAST." xxii. 12, 13. And in Isaiah; "Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of hosts; I am THE FIRST and THE LAST." xliv. 6. xlviii. 12.

THAT THE LORD IS GOD HIMSELF, FROM WHOM, AND CONCERN-  
ING WHOM, THE WORD IS.

37. IN the first article we began to demonstrate, that the whole Sacred Scripture is concerning the Lord, and that the Lord is the Word; here it will be further demonstrated, from the passages of the Word, where the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, Lord and God; as also King, the Anointed of Jehovah, and David. It is proper to state beforehand, that it has been given me to read over all the Prophets, and the Psalms of David, and to examine each verse, and see what was treated of there; and it was seen, that no other subjects were treated of, but the church established and to be established by the Lord, the coming of the Lord, his combats, glorification, redemption, and salvation, and heaven from Him; and at the same time their opposites. Because all those are the works of the Lord, it was manifest, that the whole Sacred Scripture is concerning the Lord, and thence that the Lord is the Word. But this cannot be seen, except by those who are in illustration from the Lord, and who also know the spiritual sense of the Word. All the angels of heaven are in this sense; wherefore, when the Word is read by man, they do not comprehend any other: for spirits and angels are with man continually; and because they are spiritual, they understand all things spiritually, which man understands naturally. That the whole Sacred Scripture is concerning the Lord, can be seen but obscurely from those passages that are cited from the Word above, in the first article, n. 1—6; and now from these, which will be adduced concerning the Lord, that He is so often called Lord and God; from which, however, it may evidently appear, that it was He who spoke by the prophets, by whom it is every where said, *Jehovah spoke, Jehovah said, and the saying of Jehovah.*

THAT THE LORD EXISTED BEFORE HIS COMING INTO THE WORLD, is manifest from these passages. John the Baptist said, "That is He who is to come after me, *who was before me, the latchet of whose shoes I am not worthy to loose.* This is He of whom I said, He who cometh after me, is preferred before me, for *He was before me.*" John i. 27. 30. In the Revelation; "They fell before the throne, on which

was the Lord, saying, We give Thee thanks, O Lord God Almighty, who art, *who wast*, and who art to come." xi. 16, 17. Also in Micah; "Thou Bethlehem Ephratah, it is but little that thou art among the thousands of Judah; out of thee shall come forth one, who is to be Ruler in Israel, whose goings forth *have been from old, from the days of eternity.*" v. 2. Also from the words of the Lord in the Evangelists; that He was before Abraham; that He had glory with the Father before the foundation of the world; that He came forth from the Father; and that the Word was from the beginning with God, and that God was the Word, and that this became flesh. That the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, God, and Lord; also King, the Anointed of Jehovah, and David, may be evident from what follows.

38. I. THAT THE LORD IS CALLED JEHOVAH, is manifest from these passages; "Thus saith JEHOVAH thy Creator, O Jacob, and thy Former, O Israel; fear not, for I have REDEEMED thee. I am JEHOVAH, thy God, the Holy One of Israel, thy SAVIOR." Isaiah xliii. 1. 3. "I am JEHOVAH your Holy One, the Creator of Israel, your King." 15. "That all flesh may know that I JEHOVAH am thy SAVIOR, and thy REDEEMER, the Mighty One of Jacob." xlix. 26. "That thou mayst know that I JEHOVAH am thy SAVIOR and thy REDEEMER, the Mighty one of Jacob." lx. 16. "JEHOVAH thy FORMER from the womb." xlix. 5. "JEHOVAH my Rock and my REDEEMER." Psalm xix. 14. "Thus saith JEHOVAH thy Maker and FORMER from the womb. Thus said JEHOVAH the King of Israel, and his REDEEMER JEHOVAH OF HOSTS." Isaiah xlv. 2. 6. "As for our REDEEMER, JEHOVAH OF HOSTS is his name, the Holy One of Israel." xlvii. 4. "With everlasting kindness will I have mercy on thee, saith JEHOVAH thy REDEEMER." Isaiah liv. 8. "THEIR REDEEMER IS STRONG, JEHOVAH OF HOSTS IS HIS NAME." Jeremiah l. 34. "JEHOVAH is my rock, my fortress, the horn of my salvation, my SAVIOR." 2 Samuel xxii. 3. "Thus saith JEHOVAH your REDEEMER, the Holy One of Israel." Isaiah xliii. 14. xlviii. 17. "Thus saith JEHOVAH the REDEEMER of Israel, his Holy One, kings shall see." xlix. 7. "I am JEHOVAH, and besides Me there is no SAVIOR." xliii. 11. "Am not I JEHOVAH, and there is none else beside Me, and there is no SAVIOR beside Me; look unto Me, that ye may be saved, all ye ends of the earth." xlv. 21, 22. "I am JEHOVAH thy God, and there is

no SAVIOR beside Me." Hosea xiii. 4. "Thou hast REDEEMED me, O JEHOVAH, God of truth." Psalm xxxi. 5. "Let Israel hope in JEHOVAH, for with JEHOVAH there is mercy, and with Him is plenteous REDEMPTION; He shall REDEEM Israel from all his iniquities." cxxx. 7, 8. "JEHOVAH OF HOSTS is his name, and thy REDEEMER, the Holy One of Israel, the God of the whole earth shall He be called." Isaiah liv. 5. In these passages, Jehovah is called Redeemer and Savior; and because the Lord alone is the Redeemer and Savior, it is He that is meant by Jehovah. That the Lord is Jehovah, that is, that Jehovah is the Lord, is manifest also from the following passages; "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the SPIRIT OF JEHOVAH shall rest upon Him." Isaiah xi. 1, 2. "And it shall be said in that day, Lo, this is our God, we have waited for Him, that He may save us; this is JEHOVAH, we have waited for Him, let us be glad and rejoice in his salvation." xxv. 9. "The voice of one crying in the wilderness, Prepare ye a way for JEHOVAH, make straight in the desert a highway for our God.—For the GLORY OF JEHOVAH shall be revealed, and all flesh shall see it together. Behold, THE LORD JEHOVAH cometh with a strong hand, and his arm shall rule for Him." Isaiah xl. 3. 5. 10. "I JEHOVAH will give Thee for a covenant to the people, for a light of the Gentiles. I am JEHOVAH, this is my name, and *my glory will I not give to another.*" xlii. 6. 8. "Behold the days, when I shall raise up to David a righteous Branch, who shall reign as King and prosper, and shall do judgment and justice in the earth; and this is his name, which they shall call Him, JEHOVAH OUR RIGHTEOUSNESS." Jeremiah xxiii. 5, 6. xxxiii. 15, 16. "Thou Bethlehem Ephrathah, out of thee shall come forth to Me one, who is to be Ruler in Israel; He shall stand and feed in THE STRENGTH OF JEHOVAH." Micah v. 1. 3. "Unto us a Child is born, unto us a Son is given, on whose shoulder shall be the government; and his name shall be called God, Hero, THE FATHER OF ETERNITY; of the increase of his government there shall be no end, upon the throne of David, to order and to establish it in judgment and justice, from henceforth even for ever." Isaiah ix. 6, 7. "JEHOVAH shall go forth and fight against the nations; and his feet shall stand upon the mount of Olives which is before the face of Jerusalem." Zech. xiii. 3, 4. "Lift up your heads, ye gates, and be ye

lifted up, ye everlasting doors, that the King of glory may come in. Who is this King of glory? **JEHOVAH** strong and mighty, **JEHOVAH** mighty in battle." Psalm xxiv. 7—10. "In that day **JEHOVAH** OF HOSTS shall be for a crown of glory and for a diadem of beauty to the residue of his people." Isaiah xxviii. 5. "I will send you Elijah the prophet, before the great DAY OF **JEHOVAH**." Malachi iv. 5; besides other passages, where it is said, THE DAY OF **JEHOVAH** is great and near, as Ezekiel xxx. 3. Joel ii. 11. Amos v. 18. 20. Zeph. i. 14, 15. 18.

39. II. THAT THE LORD IS CALLED THE GOD OF ISRAEL, AND THE GOD OF JACOB, is manifest from these passages. "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which **Jehovah** hath made with you. And they saw THE GOD OF ISRAEL, and there was under his feet, as it were, a paved work of sapphire stone, and as it were the substance of heaven." Exodus xxiv. 8—10. "The multitudes wondered when they saw the dumb speaking, the lame walking, and the blind seeing; and they glorified the GOD OF ISRAEL." Matthew xv. 8. "Blessed be the LORD GOD OF ISRAEL, for He hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of David." Luke i. 68, 69. "I will give Thee the treasures of darkness, and hidden riches of secret places, that Thou mayst know, that I **Jehovah**, who call Thee by name, am THE GOD OF ISRAEL." Isaiah xlv. 3. "The house of Jacob, who swear by the name of **Jehovah**, and of THE GOD OF ISRAEL: for they call themselves of the holy city, and stay themselves upon the GOD OF ISRAEL, **Jehovah** of hosts is his name." xlvi. 1, 2. "Jacob shall see his children, in the midst of him they shall sanctify my name, and they shall sanctify the Holy One of Jacob, and fear the GOD OF ISRAEL." xxix. 23. "In the last days—many people shall go and say, Come ye, and let us go up to the mountain of **Jehovah**, to the house of THE GOD OF JACOB, who will teach us concerning his ways, that we may walk in his paths." ii. 3. Micah iv. 2. "That all flesh may know, that I **Jehovah** am thy Savior, and thy REDEEMER THE MIGHTY ONE OF JACOB." Isaiah xlix. 26. "I **Jehovah** am thy Savior, and thy Redeemer the MIGHTY ONE OF JACOB." lx. 16. "Tremble thou earth, at the presence of **Jehovah**, at the presence of THE GOD OF JACOB." Psalm cxiv. 7. "David swore to **Jehovah**, and vowed to THE MIGHTY GOD OF JACOB; surely I will not enter into the

tabernacle of my house, until I find out a place for Jehovah, a habitation for the MIGHTY GOD OF JACOB. We heard of Him in Ephratah (Bethlehem.)" cxxxii. 2, 3, 5, 6. "Blessed be THE GOD OF ISRAEL, the whole earth shall be filled with his glory." lxxii. 18, 19. Besides other passages, where the Lord is called the God of Israel, Redeemer and Savior, as Luke i. 47. Isaiah xlv. 15. liv. 5. Psalm lxxviii. 35. And in many other places, where He is only called the God of Israel, as Isaiah xvii. 6. xxi. 10. 17. xxiv. 15. xxix. 23. Jer. vii. 3. ix. 15. xi. 3. xiii. 12. xvi. 9. xix. 3. 15. xxiii. 2. xxiv. 5. xxv. 15. 27. xxix. 4. 8. 21. 25. xxx. 2. xxxi. 23. xxxii. 14, 15. 36. xxxiii. 4. xxxiv. 2. 13. xxxv. 13. 17—19. xxxvii. 7. xxxviii. 17. xxxix. 16. xlii. 9. 15. 18. xliii. 10. xlv. 2. 7. 11. 25. xlvi. 1. 18. li. 33. Ezek. viii. 4. ix. 3. x. 19, 20. xliii. 2. xlv. 2. Zeph. ii. 9. Psalm xli. 13. lix. 5. lxiii. 8.

40. III. THAT THE LORD IS CALLED THE HOLY ONE OF ISRAEL, is manifest from these. "The angel said to Mary, THE HOLY THING that shall be born of thee, shall be called the SON of God." Luke i. 45. "I was seeing in visions, and lo, a watcher, and a HOLY ONE came down from heaven." Daniel iv. 13. "God came from Teman, and THE HOLY ONE from mount Paran." Hab. iii. 3. "I am Jehovah your HOLY ONE, the Creator of Israel, your King." Isaiah xliii. 15. "Thus saith Jehovah, the Redeemer of Israel, his HOLY ONE." xlix. 7. "I am Jehovah thy God, THE HOLY ONE OF ISRAEL, thy Savior." xliii. 3. "As for our Redeemer, Jehovah of hosts is his name, THE HOLY ONE OF ISRAEL." xlvi. 4. "Thus saith Jehovah your Redeemer, THE HOLY ONE OF ISRAEL." xliii. 14. xlvi. 17. "Jehovah of hosts is his name, and thy Redeemer THE HOLY ONE OF ISRAEL." liv. 5. "They tempted God, and limited THE HOLY ONE OF ISRAEL." Psalm lxxviii. 41. "They have forsaken Jehovah, and provoked THE HOLY ONE OF ISRAEL." Isaiah i. 4. "They say, Cause THE HOLY ONE OF ISRAEL to cease from before us; therefore thus saith THE HOLY ONE OF ISRAEL." xxx. 11, 12. "They say, Let Him hasten his work, that we may see it, and let the counsel of THE HOLY ONE OF ISRAEL draw nigh and come." v. 19. "In that day they shall stay upon Jehovah, THE HOLY ONE OF ISRAEL, in truth." x. 20. "Cry out, and shout, thou inhabitant of Zion, for great is THE HOLY ONE OF ISRAEL in the midst of thee." xii. 6. "Thus saith Jehovah, the God of Israel, In

that day shall a man look to his Maker, and his eyes shall have respect to THE HOLY ONE OF ISRAEL." xvii. 6, 7. "The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in THE HOLY ONE OF ISRAEL." xxix. 9. xli. 26. "Nations shall run unto thee, on account of Jehovah thy God, and on account of THE HOLY ONE OF ISRAEL." iv. 5. "The isles shall wait for Me, to bring thy sons from far, to the name of Jehovah thy God, and to THE HOLY ONE OF ISRAEL." lx. 9. "Babylon hath been proud against Jehovah, against THE HOLY ONE OF ISRAEL." Jer. l. 29; besides many other passages. By *th: Holy one of Israel* is meant the Lord as to the Divine Human; for the angel Gabriel said to Mary, "THE HOLY THING that shall be born of thee, shall be called the Son of God." Luke i. 35. That Jehovah, and the Holy One of Israel are one, although they are distinctly named, is also evident from the places here cited, in which it is said, that Jehovah is the Holy One of Israel.

41. IV. THAT THE LORD IS CALLED LORD AND GOD, is manifest from so many passages, that if quoted, they would fill pages; these few may suffice. In John; "When Thomas, by the command of the Lord, had seen his hands and touched his side, he said, MY LORD AND MY GOD." xx. 27, 28. In David; "They remembered that God was their Rock, and THE HIGH GOD THEIR REDEEMER." Psalm lxxviii. 35. In Isaiah; "Jehovah of hosts is his name, and THY REDEEMER, the Holy One of Israel, THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED." liv. 5. This also is manifest from the fact, that they worshipped Him, and fell down on their faces before Him. Matthew ix. 18. xiv. 33. xv. 25. xxviii. 9. Mark i. 40. v. 22. vii. 25. x. 17. Luke xvii. 15, 16. And in David; "We heard of Him at Ephratah—let us go into his tabernacles, *let us bow down at his foot-stool.*" Psalm cxxxii. 15, 16. Also the Lord is worshipped in heaven, as it is said in Revelation; "I was in the spirit, and lo, a throne was set in heaven, and on the throne one sat that was like a jasper and a sardine stone; and a rainbow around the throne in sight like to an emerald. And the four and twenty elders *fell down* before Him who sat on the throne, *and worshipped Him that liveth for ever and ever, and cast their crowns before the throne.*" iv. 2, 3. 10. And in another place; "I saw in the right hand of Him that sat on the throne, a book written within, and on the back side, sealed with seven seals, and no one could open it. Then



one of the elders said, Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals. And I saw in the midst of the throne, a Lamb standing; He came and took the book; and they fell down before the Lamb, and worshipped Him that liveth for ever and ever." v. 1. 5—8. 14.

42. V. THAT THE LORD IS CALLED KING AND THE ANOINTED, is because He was the Messiah or Christ, and *Messiah* or *Christ* signifies King and Anointed. Thence it is, that the Lord is also meant in the Word by *king*, and also by *David*, who was king over Judah and over Israel. That the Lord is called King, and the Anointed of Jehovah, is evident from many passages of the Word; therefore it is said in the Revelation, "The Lamb shall overcome them, for he is LORD OF LORDS, AND KING OF KINGS." xvii. 14. And in another place; "And He that sat on the white horse had on his vesture a name written, KING OF KINGS, AND LORD OF LORDS." xix. 16. It is from the Lord's being called a King, that heaven and the church are called *his kingdom*, and that his coming into the world is called *the gospel of the kingdom*. That heaven and the church are called *his kingdom*, may be seen in Matthew xii. 28. xvi. 28. Mark i. 14, 15. ix. 1. xv. 43. Luke i. 33. iv. 43. viii. 1. 10. ix. 2. 11. 60. x. 11. vii. 11. xxi. 31. xxii. 18. xxiii. 51. And in Daniel; "God will set up a *kingdom*, which will not perish for ages; it will break up and consume all other kingdoms, but it will stand for ages." ii. 44. In the same; "I was seeing in the visions of the night, and lo, with the clouds of the heavens, as it were, the Son of Man was coming. And to Him was given *dominion* and glory and a *kingdom*, and all people, nations and tongues, shall worship Him. His *dominion* is the *dominion* of an age, and his *kingdom* one which will not perish." vii. 13, 14. 27. That his coming is called *the gospel of the kingdom*, may be seen in Matthew iv. 23. ix. 35. xxiv. 14.

43. VI. THAT THE LORD IS CALLED DAVID, IS MANIFEST FROM THESE PASSAGES. "In that day they shall serve Jehovah their God, and *David* their King, whom I will raise up to them." Jer. xxx. 9. "Then the children of Israel shall return and seek Jehovah their God, and *David* their King, and shall come with fear to Jehovah, and to his goodness in the latter days." Hosea iii. 5. "And I will set up one Shepherd over them, and He shall feed them, even my servant *David*; He shall feed them, and He shall

be their Shepherd : and I Jehovah will be their God, and *David* a Prince in the midst of them." Ezek. xxiv. 23, 24. "That they may be my people, and I may be their God; *David* my servant shall be King over them; that they all may have one Shepherd; then they shall dwell in the land, they and their children and their children's children for ever; and *David* shall be their Prince for ever; and I will make a covenant of peace with them, it shall be an everlasting covenant with them." xxvii. 23—26. "I will make an everlasting covenant with you, even the sure mercies of *David*. Behold I have given Him for a witness to the people, a Prince and Lawgiver to the nations." Isaiah lv. 3, 4. "In that day I will raise up the tabernacle of *David* that is fallen, and close up its breaches, and I will repair its ruins, and build it as in the days of old." Amos ix. 11. "The house of *David* shall be as God, as the angel of Jehovah before them." Zech. xii. 8. "In that day there shall be a fountain open to the house of *David*." iii. 1.

44. He who knows that the Lord is meant by *David*, may know why *David*, in his Psalms, wrote so often concerning the Lord, when concerning himself, as in Psalm lxxxix. where are these words; "I have made a covenant with my Chosen, I have sworn to *David* my Servant; thy seed will I establish for ever, and build up thy throne to generation and generation; and the heavens shall praise thy wonders, also thy truth in the congregation of the saints. Thou didst speak in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people: I have found *David* my Servant, with my holy oil have I anointed Him: with Him my hand shall be established: mine arm also shall strengthen Him: My truth and my mercy shall be with Him, and in my name shall his horn be exalted. I will set his hand in the sea, and his right hand in the rivers. He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation: also I will make Him my first-born, higher than the kings of the earth. My covenant shall stand fast with Him. His seed also I will make to endure for ever; and his throne as the days of heaven. Once have I sworn by my holiness, that I will not lie unto *David*. His seed shall be for ever, and his throne as the sun before Me: it shall be established for ever as the moon, and as a faithful witness in heaven." 3—5. 19—21. 24—29. 35—37; so also in other Psalms, as xlv. 2—17. cxxii. 4, 5. cxxxii. 8—18.

THAT GOD IS ONE, AND THAT THE LORD IS THAT GOD.

45. From the numerous passages adduced from the Word, in the preceding article, it may be evident, that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, the Lord and God, as also King, the Anointed, and David; from which it may be seen, but as yet as through a glass, that the Lord is God himself, from whom and concerning whom the Word is. It is, however, known in all the world, that God is one; nor does any man, who has sound reason, deny it: it remains, therefore, now to confirm it from the Word, and moreover, that the Lord is that God.

I. THAT GOD IS ONE, is confirmed by these passages of the Word; "Jesus said, The first of all the commandments is, Hear, O Israel, THE LORD OUR GOD IS ONE LORD; and thou shalt love the Lord thy God, with all thy heart, and with all thy soul." Mark xii. 29, 30. "Hear, O Israel, JEHOVAH OUR GOD IS ONE JEHOVAH; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul." Deut. vi. 4, 5. "One came to Jesus and said, Good master, what good shall I do, that I may have eternal life? Jesus said to him, Why callest thou Me good; *no one is good but THE ONE GOD.*" Matthew xix. 16, 17. "That all the kingdoms of the earth may know, that THOU ART JEHOVAH, THOU ALONE." Isaiah xxxvii. 20. "I AM JEHOVAH, AND THERE IS NONE ELSE; THERE IS NO GOD BESIDE ME. That they may know from the rising of the sun, and from its setting, that there is NO GOD BESIDE ME; I AM JEHOVAH, AND THERE IS NONE ELSE." xlv. 5, 6. "O Jehovah of hosts, God of Israel, who dwellest between the cherubim, THOU ART GOD, THOU ALONE, over all the kingdoms of the earth." xxxvii. 16. "Is there a God beside Me, and a Rock? I know not any." xliv. 8. "Who is God except Jehovah, and who is a Rock but our God." Psalm xviii. 31.

II. THAT THE LORD IS THAT GOD, is confirmed by these passages of the Word. "Surely God is in thee, AND THERE IS NONE BESIDES, NO GOD. Verily Thou art a God that hidest Thyself, O God of Israel, THE SAVIOR." Isaiah xlv. 14, 15. "Am not I Jehovah, and THERE IS NO GOD ELSE BESIDE ME, a just God and A SAVIOR, THERE IS

NONE BESIDE ME. Look unto Me, THAT YE MAY BE SAVED, all the ends of the earth; because I AM GOD, AND THERE IS NONE ELSE." xlv. 21, 22. "I am Jehovah, AND BESIDE ME THERE IS NO SAVIOR." xliii. 11. "I am Jehovah thy God, and thou shalt acknowledge no God but Me; and THERE IS NO SAVIOR BESIDE ME." Hosea xiii. 4. "Thus saith Jehovah, the King of Israel, and his REDEEMER, Jehovah of hosts; I am the First and I am the Last, AND BESIDE ME THERE IS NO GOD." Isaiah xlv. 6. "Jehovah of hosts is his name, and thy REDEEMER the Holy one of Israel, the God of the whole earth shall He be called." liv. 5. "In that day, Jehovah shall be King over all the earth; and in that day JEHOVAH SHALL BE ONE and his name one." Zech. xiv. 9. Because the Lord alone is the Savior and Redeemer, and because it is said, that Jehovah is the Savior and Redeemer, and that there is none beside Him, it follows that the One God is no other than the Lord.

THAT THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM THE LORD, AND THAT IT IS THE LORD HIMSELF.

46. JESUS says in Matthew; "All power is given to Me in heaven and in earth; go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, even to the consummation of the age." xxviii. 18—20. It has already been shown, that the Divine which is called the Father, and the Divine which is called the Son, in the Lord are one; it shall, therefore, now be shown, that the Holy Spirit is the same with the Lord. That the Lord said that they should baptize into the name of the Father, of the Son, and of the Holy Spirit, is, because there is a trine or trinity in the Lord; for there is the Divine which is called the Father, there is the Divine Human which is called the Son, and the Divine Proceeding, which is called the Holy Spirit. The Divine called the Father, and the Divine called the Son, is the Divine from which [all things are;] and the Divine Proceeding called the Holy Spirit, is the Divine by which [all things are.] That there is no other Divine that proceeds from the Lord, than the Divine which is Himself, may be seen in the works concerning DIVINE LOVE AND WISDOM, and DIVINE PROVIDENCE; for it is a subject of deeper investigation. That there is a trine in the Lord, may be illustrated by comparison with an angel; he has a soul and a body, and also a proceeding sphere; what proceeds from him, is himself out of him. Concerning this proceeding sphere it has been given me to know many things; but this is not the place to relate them. Every man who looks to God, is first instructed by angels after death, that the Holy Spirit is not a person separate from the Lord; and that *to go forth*, and *to proceed*, are nothing else, than to enlighten and to teach by the presence, which is according to the reception of the Lord; whence most of them after death divest themselves of the idea conceived in the world concerning the Holy Spirit, and receive the idea, that it is the presence of the Lord with man by angels and spirits, from which and according to which man is enlightened and taught. Besides, it is customary in the Word to

name two Divines [persons, as it were,] and sometimes three, which yet are one, as Jehovah and God, Jehovah and the Holy One of Israel, Jehovah and the Mighty One of Jacob, also God and the Lamb; but because these are one, it is also said in other places, Jehovah alone is God, Jehovah only is holy, and He is the Holy One of Israel, and there is none besides Him. Also the word Lamb is sometimes used for God, and the word God for Lamb; the latter in the Revelation, the former in the Prophets. That it is the Lord alone, who is meant by the Father, Son, and Holy Spirit, Matthew xxviii. 19, is manifest from what precedes and follows there. In the preceding verse the Lord says, "All power is given to Me in heaven and in earth;" and in the following verse, "Lo, I am with you all the days, even to the consummation of the age." Thus concerning Himself alone. Wherefore He said that, in order that they might know that there is a trinity in Him.

That it may be known, that the Holy Spirit is not another Divine [person] than the Lord himself, it shall be shown what is meant in the Word by *spirit*. By spirit is meant, I. The life of man in general. II. Because the life of man is various, according to his state, therefore by spirit is meant the various affections of life with man. III. Also the life of the regenerate, which is called spiritual life. IV. But where the word spirit is used concerning the Lord, his divine life is meant, thus the Lord himself. V. Specifically the life of his wisdom, which is called divine truth. VI. That Jehovah himself, that is, the Lord, spoke the Word by the prophets.

47. I. THAT BY THE SPIRIT IS MEANT THE LIFE OF MAN, is evident from common discourse, as that a man is said to give up the ghost, or spirit, when he dies. Wherefore by spirit, in this sense, is meant the life of respiration: the word *spirit* also is derived from a word which means *to breathe*. Thence also it is, that in the Hebrew language, one word means *spirit, breath* and *wind*. There are two fountains of life with man; one is the motion of the heart, and the other is the respiration of the lungs; the life from the respiration of the lungs is what is properly meant by *spirit*, and also by *soul*. That this acts in unity with the thought of man from the understanding, but that the life from the motion of the heart, acts in unity with the love of the will of man, will be seen in its proper place. That the life of man is meant by *spirit* in the Word, is evident from these

passages. "Thou takest away their *spirit*, [breath,] they die and return to the dust." Psalm civ. 29. "He remembered that they were flesh, a *spirit* [wind] that passeth away and cometh not again." lxxviii. 39. "His *spirit* [breath] goeth forth, he returneth to his earth." cxlvi. 4. Hezekiah lamented that *the life of his spirit* should go out. Isaiah xxxviii. 16. "*The spirit of Jacob* revived." Gen. xlv. 28. "A molten image is falsehood, neither is there *spirit* in it." Jer. xli. 17. "Thus saith the Lord Jehovih to the dry bones, I will cause *spirit* to enter into you, that ye may live. Come from the four winds, *O spirit*, [breath,] and *breathe into these slain*, that they may live; and *spirit* came into them, and they lived." Ezek. xxxvii. 5, 6, 9, 10. "Jesus took the maiden by the hand, and her *spirit* came again, and she arose straightway." Luke viii. 54, 55.

48. II. BECAUSE THE LIFE OF MAN IS VARIOUS ACCORDING TO HIS STATE, THAT THEREFORE BY SPIRIT IS MEANT THE VARIOUS AFFECTION OF LIFE WITH MAN; as, 1. *The life of wisdom*. "Bezaleel was filled with *the spirit of wisdom*, and intelligence, and knowledge." Exodus xxxi. 3. "Thou shalt speak to all that are wise in heart, whom I have filled with *the spirit of wisdom*." xxviii. 3. "Joshua was full of *the spirit of wisdom*." Deut. xxxiv. 9. It is said concerning Daniel, "that *an excellent spirit*, and understanding, and knowledge were in him." Daniel v. 2. 9. "Those also who erred *in spirit* shall come to understanding." Isaiah xxix. 24. 2. *An excitement of life*. "Jehovah hath excited *the spirit* of the kings of Media." Jeremiah li. 11. "Jehovah excited *the spirit* of Zerubbabel, and *the spirit* of all the remnant of the people." Haggai i. 14. "I give a *spirit to the king of Assyria*, that he may hear a rumor, and return to his own land." Isaiah xxxvii. 7. "Jehovah hardened *the spirit* of Sihon the king." Deut. ii. 30. "That *which cometh upon your spirit* shall never come to pass." Ezekiel xx. 32. 3. *Liberty of life*. "The four animals, which were cherubs, seen by the prophet, went whithersoever *the spirit* was for going. 4. *Life in fear, pain, and anger*. "Every heart shall melt, and all hands shall be feeble, and every *spirit shall faint*." Ezek. xxi. 7. "Therefore is my *spirit overwhelmed* within me, my heart within me is desolate." Psalm cxliii. 4. cxlvi. 4. "My *spirit faileth*." cxliii. 7. "I Daniel was grieved *in my spirit*." Daniel vii. 15. "*The spirit* of Pharaoh was

*troubled.*" Gen. xli. 8. Nebuchadnezzar said, "*My spirit was troubled.*" Daniel ii. 3. "I went sad in *the heat of my spirit.*" Ezek. iii. 14. 5. *A life of various evil affections.* "Blessed is the man, *in whose spirit is no guile.*" Psalm xxxii. 2. "Jehovah hath mingled *a perverse spirit* in the midst thereof." Isaiah xix. 14. "Wo to the *foolish prophets* who go after their own *spirit.*" Ezek. xiii. 14. "The prophet is a fool, the *spiritual man is mad.*" Hosea ix. 7. "Take heed to *your spirit*, that ye deal not treacherously." Malachi ii. 16. "*The spirit of whoredoms* hath seduced them." Hosea iv. 12. "*The spirit of whoredoms* is in the midst of them." v. 4. "If *the spirit of jealousy* come upon him." Numbers v. 14. "A man who wandereth in spirit and uttereth falsehood." Micah ii. 11. "A generation *whose spirit was not steadfast with God.*" Psalm lxxviii. 8. "Jehovah hath poured out upon you *the spirit of deep sleep.*" Isaiah xxix. 10. "Ye conceive chaff, ye bring forth stubble; as to *your spirit*, fire shall devour you." Isaiah xxxiii. 11. 6. *Infernal life.* "I will cause *the unclean spirit* to pass out of the land." Zech. xiii. 2. "When *an unclean spirit* goeth out of a man, he walketh through dry places;—and afterwards taketh seven *other spirits more wicked* than himself, and they enter in and dwell there." Matthew xii. 43—45. "Babylon is become the hold of *every foul spirit.*" Revelation xviii. 2. 7. *Besides the infernal spirits themselves, by whom men are troubled.* Matthew viii. 16. x. 1. xii. 43—45. Mark i. 23—29. ix. 17—29. Luke iv. 33. 36. vi. 17, 18. vii. 21. viii. 2. 29. ix. 39. 42. 55. xi. 24—26. xiii. 11. Rev. xvi. 13, 14. viii. 2.

49. III. THAT BY SPIRIT IS MEANT THE LIFE OF THE REGENERATE, WHICH IS CALLED SPIRITUAL LIFE. "Jesus said, Unless a man be born of water, *and of the spirit*, he cannot enter into the kingdom of God." John iii. 5. "A new heart will I give you, and a *new spirit*. And I will put *my spirit* within you, and cause you to walk in my statutes." Ezek. xxxvi. 26, 27. "I will give them one heart, and put *a new spirit* within you." xi. 19. "Create in me a clean heart, O God, and renew *a right spirit* within me. Restore unto me the joy of thy salvation, and uphold me with thy *free spirit.*" Psalm li. 10. 12. "Make to yourselves a new heart and a new *spirit*; why will ye die, O house of Israel?" Ezek. xviii. 31. "Thou sendest forth thy *spirit*, they are created, and thou renewest the face of the earth."



Psalm civ. 30. "The hour cometh, and now is, when the true worshippers shall worship the Father in *spirit* and in truth." John iv. 23. "Jehovah God giveth breath to the people, and *spirit* to those who walk in the earth." Isaiah xlii. 5. "Jehovah formeth *the spirit of man* within him." Zech. xii. 1. "With my soul have I desired Thee in the night, yea *with my spirit* within me will I seek Thee early." Isaiah xxvi. 9. "In that day shall Jehovah be for *a spirit of judgment* to him that sitteth in judgment." xxxviii. 6. "*My spirit* hath rejoiced in God my Savior." Luke i. 47. "They have quieted *my spirit* in the north country." Zech. vi. 8. "Into thy hand I commend *my spirit*; Thou hast redeemed me." Psalm xxxi. 5. "Did not He make one, yet had He the residue of *the spirit*." Malachi ii. 15. "And after three days and a half, *the spirit of life* from God entered into the two witnesses slain by the beast." Rev. xi. 11. "He that formeth the mountains, and created *the spirit*, is Jehovah." Amos iv. 13. "And they fell upon their faces, and said, O God, *the God of the spirits* of all flesh." Numb. xvi. 22. "Take thee Joshua, the son Nun, a man in whom *is the spirit*." xxvii. 18. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, *the spirit of grace*." Zech. xii. 10. "Until He pour *the spirit* upon us *from on high*." Isaiah xxxii. 15. "I will pour water upon him that is thirsty, and floods upon the dry ground; *I will pour my spirit* upon thy seed." xlv. 3. "I will pour out *my spirit* upon all flesh; also upon the servants and upon the handmaids, in those days, *will I pour out my spirit*." Joel ii. 28, 29. By pouring out *the spirit* is meant to regenerate; likewise by giving a new heart and a *new spirit*.

*That by Spirit, is meant spiritual life communicated to those who are in humiliation.* "I dwell in the contrite and *humble spirit*, to revive *the spirit of the humble*, and to revive the heart of the contrite." Isaiah lvii. 15. "The sacrifices of God are *a broken spirit*; a broken and a contrite heart God doth not despise." Psalm li. 17. "He will give the oil of joy for mourning, the garment of praise for *the spirit* of heaviness." Isaiah lxiii. 3. "The Lord hath called thee as a woman forsaken, and *grieved in spirit*." liv. 6. "Blessed are *the poor in spirit*, for theirs is the kingdom of the heavens." Matthew v. 3.

50. IV. THAT WHERE THE WORD SPIRIT IS USED CONCERNING THE LORD, HIS DIVINE LIFE IS MEANT, THUS THE

LORD HIMSELF, is evident from these passages. "He whom God hath sent, speaketh the words of God, for God giveth not *the Spirit* by measure unto Him. The Father loveth the Son, and hath given all things into his hand." John iii. 34, 35. "There shall come forth a Rod out of the stem of Jesse, and *the Spirit of Jehovah* shall rest upon Him, *the Spirit of wisdom* and understanding, *the Spirit of counsel* and might." Isaiah xi. 12. "I have put *my Spirit* upon Him, He shall bring forth judgment to the nations." xlii. 1. "When the enemy shall come in like a flood, *the Spirit of Jehovah* shall lift up a standard against him; and then shall He come to Zion a Redeemer." lix. 19, 20. "*The Spirit of the Lord Jehovah* is upon Me, Jehovah hath anointed Me to preach good tidings to the poor." xli. 1. Luke iv. 18. "Jesus perceived *in his Spirit* that they thought thus within themselves." Mark ii. 8. "Jesus rejoiced *in spirit*, and said." Luke x. 21. "Jesus was troubled *in his spirit*." John xiii. 21. "Jesus sighed deeply *in his spirit*." Mark viii. 12.

*The word Spirit is used for Jehovah himself, or the Lord.* "God is *Spirit*." John iv. 24. "Who hath directed *the Spirit of Jehovah*, or who hath been the man of his counsel?" Isaiah xl. 13. "*The Spirit of Jehovah* led them by the hand of Moses." lxiii. 12. 14. "Whither shall I go *from thy Spirit*, or whither shall I flee from thy presence?" Psalm cxxxix. 7. "Not by might, but by *my Spirit*, saith Jehovah." Zech. iv. 6. "They vexed *his Holy Spirit*, therefore He was turned to be their enemy." Isaiah lxiii. 10. "*My Spirit* shall not always strive with man, because he is flesh." Gen. vi. 3. "I will not contend for ever, because *the spirit* would fail before Me." Isaiah lvii. 16. "Blasphemy against *the Holy Spirit* shall not be forgiven; but whosoever speaketh a word against the Son of Man, it shall be forgiven him." Matthew xii. 31, 32. Mark iii. 28—30. Luke xii. 10. Blasphemy against the Holy Spirit, is blasphemy against the Divine of the Lord; that against the Son of Man is something against the Word, by interpreting the sense of it erroneously; for the Son of Man is the Lord as to the Word, as was shown above.

51. V. THAT BY THE WORD SPIRIT, WHEN USED CONCERNING THE LORD, IS SPECIFICALLY MEANT THE LIFE OF HIS WISDOM, WHICH IS THE DIVINE TRUTH. "I tell you *the truth*, it is expedient for you that I go away; for if I go

not away, *the Comforter* will not come to you; but if I depart, I will send him to you." John xvi. 7. "And when he, *the Spirit of truth*, is come, he will guide you into all *truth*; he shall not speak from himself, but whatsoever he shall hear, that shall he speak." xvi. 13. "He shall glorify Me, for he shall receive of *mine*, and show unto you. All things that the Father hath are mine; therefore said I, that he shall take of *mine*, and show unto you." xvi. 14, 15. "I will pray the Father, and he will give you another *Comforter*, even *the Spirit of truth*, which the world cannot receive, because it seeth it not, neither knoweth it; but ye know it, for it dwelleth with you, and shall be in you. I will not leave you orphans; I will come to you; ye shall see Me." xiv. 16—19. "When *the Comforter* is come, whom I will send unto you from the Father, even *the Spirit of truth*, he shall testify of Me." xv. 26. "Jesus cried, saying, If any one thirst, let him come to Me and drink; he that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit which those who believe in Him should receive. *The Holy Spirit* was not yet, because Jesus was not yet glorified." vii. 37—39. "Jesus breathed into the disciples and said, Receive ye *the Holy Spirit*." xx. 22. That the Lord, by the *Comforter*, the Spirit of truth, and the Holy Spirit, meant Himself, is manifest from these words of the Lord, *That the world as yet knew Him not*, for as yet they knew not the Lord: and when He said that He would send him, He added, "I will not leave you orphans, I will come to you, and ye shall see Me." John xiv. 16—19. 26. 28. And again; "Lo, I am with you all the days, even to the consummation of the age." Matt. xxviii. 20. And when Thomas said, We know not whither thou goest, Jesus said, "I am the way and *the truth*." John xiv. 5, 6. Because the Spirit of truth, or the Holy Spirit, is the same with the Lord, who is the Truth itself, it is therefore also said, "The Holy Spirit was not yet, because Jesus was not yet glorified," vii. 39; for after the glorification, or full union with the Father, which was effected by the passion of the cross, then the Lord was the divine Wisdom and the divine Truth itself, thus the Holy Spirit. That the Lord breathed into the disciples and said, Receive the Holy Spirit, was, because all the respiration of heaven is from the Lord; for angels as well as men have respiration, and pulsation of the heart; their respiration is according to

their reception of divine wisdom from the Lord, and their pulsation of the heart according to their reception of divine love from the Lord; that it is so, will be seen in its proper place.

That the Holy Spirit is the divine Truth from the Lord, is still more manifest, from these passages: "When they bring you to the synagogues, be not solicitous what ye shall say, for *the Holy Spirit* shall teach you in the same hour what ye ought to say." Luke xii. 12. Mark xiii. 11. "Thus saith Jehovah, *My Spirit* that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth." Isaiah lix. 21. "There shall come forth a Rod out of the stem of Jesse—and He shall smite the earth with the rod of his mouth, and with *the spirit [breath] of his lips* shall He slay the wicked; and *truth* shall be the girdle of his reins." xi. 1. 4, 5. "With the mouth He hath commanded, and *his spirit* it hath gathered them." xxxiv. 16. "Those who worship God, must worship *in spirit and in truth.*" John iv. 25. "It is *the spirit* that quickeneth, the flesh profiteth nothing; the words that I speak to you, *are spirit and are life.*" vi. 63. John said, "I indeed baptize you with water unto repentance; but He that cometh after me shall baptize you with *the Holy Spirit* and *with fire.*" Matthew iii. 11. Mark i. 8. Luke iii. 16. To baptize with the Holy Spirit and with fire, is to regenerate by the divine truth, which is of faith, and the divine good, which is of love. "When Jesus was baptized, the heavens were opened, and he saw *the Holy Spirit* descending like a dove." Matthew iii. 16. Mark i. 10. Luke iii. 22. John i. 32, 33. A dove is a representative of purification and regeneration by divine truth.

Since by the Holy Spirit, where it relates to the Lord, is meant his divine Life, thus Himself, and specifically the life of his wisdom, which is called the divine Truth, therefore by the spirit of the prophets, which is also called the Holy Spirit, is meant the divine Truth from the Lord; as in the following passages. "*The Spirit* saith unto the churches." Rev. ii. 7. 11. 29. iii. 1. 6. 13. 22. "There were seven lamps of fire burning before the throne, which are *the seven spirits of God.*" Rev. iv. 5. "In the midst of the elders stood a lamb, having seven eyes, which are *the seven spirits of God* sent forth into all the earth." Rev. v. 6. Lamps of fire, and the eyes of the Lord, signify divine truths, and seven signifies what is holy. "Yea, saith

*the Spirit*, that they may rest from their labors." Rev. xiv. 13. "*The Spirit* and the bride say, Come." Rev. xxii. 17. "They made their hearts as an adamant stone, that they might not hear the law, and the words which *Jehovah of hosts sent in his spirit* by the hand of the prophets." Zech. vii. 12. "*The spirit* of Elijah came upon Elisha." 2 Kings ii. 15. "John shall go before Him *in the spirit* and power of Elijah." Luke i. 17. "Elizabeth was filled with *the Holy Spirit*, and she prophesied." Luke i. 41. "Zacharias was filled with *the Holy Spirit*, and prophesied." Luke i. 67. "David said, *in the Holy Spirit*, The Lord said to my Lord, Sit Thou at my right hand." Mark xii. 36. "*The testimony of Jesus is the spirit of prophecy*." Rev. xix. 10. Because now by the Holy Spirit is specifically meant the Lord as to divine wisdom, and thence as to divine truth, it is manifest whence it is, that it is said concerning the Holy Spirit, that it *enlightens, teaches, and inspires*.

52. VI. THAT JEHOVAH HIMSELF, THAT IS, THE LORD, SPOKE THE WORD BY THE PROPHETS. It is read concerning the prophets, that they were in *vision*, and that *Jehovah spoke with them*. When they were in vision, they were not in their body, but in their spirit, in which state they saw such things as are in heaven; but when Jehovah spoke with them, they were then in the body, and heard Jehovah speaking. These two states of the prophets should be accurately distinguished. In the state of *vision* the eyes of their spirit were open, and the eyes of their body shut, and then also they appeared to themselves to be carried from place to place, the body still remaining in its own place. Ezekiel, Zechariah, and Daniel, were sometimes in this state; and also John, when he wrote the Revelation; and then it is said, that they were *in vision* or *in the spirit*. EZEKIEL says, "The Spirit lifted me up, and brought me *in vision by the spirit of God* into Chaldea, to those of the captivity. So *the vision* that I had seen went up over me." xi. 1. 24. He says too, that the Spirit took him up, and he heard behind him an earthquake, and other things. ii. 12. 14. Also that the spirit lifted him up between the earth and heaven, and brought him *in the visions of God* to Jerusalem, and he saw abominations. viii. 3. Wherefore, in like manner, in the vision of God, or in the spirit, he saw the four animals, which were cherubs, i. and x.; also a new earth and a new temple, and an angel measuring it, concerning which, see xl. xlviii. That he was then in the visions

of God, he says; xl. 2; and that the spirit took him up, xliii. 5. The case was similar with ZECHARIAH, who was then accompanied by an angel, when he saw a man riding among the myrtle trees, Zech. i. 8; when he saw four horns, and afterwards a man who had a measuring line in his hand, ii. 1; when he saw Joshua the high priest, iii. 1, and following verses; when he saw a candlestick and two olive trees, iv. 2, 3; when he saw a flying roll and an ephah, v. 1. 6; and when he saw four chariots coming out from between two mountains, and horses. vi. 1. In the like state also was DANIEL, when he saw four beasts ascend out of the sea, Daniel vii. 3; and when he saw the battle between the ram and the he-goat, viii. 1, and following verses. That he saw these things in visions is said, vii. 1, 2. 7. 13. viii. 2. x. 7, 8. That the angel Gabriel was seen by him in a vision, and spoke with him, ix. 21, 22. The case was similar with JOHN when he wrote the Revelation, who says that he was *in the spirit* on the Lord's day, Rev. i. 10. That he was carried away *in the spirit* into the wilderness, xvii. 3. That he was carried *in the spirit* to a high mountain. xxi. 10. That he saw horses in *a vision*, ix. 17; and elsewhere, that *he saw* those things which he described, thus in the spirit or in a vision, i. 12. iv. 1. v. 1. vi. 1; and in each of the following chapters.

53. But as to what concerns the Word itself, it is not said by the prophets, that they spoke it from the Holy Spirit, but that they spoke it from Jehovah, Jehovah of hosts, and the Lord Jehovih;\* for it is read, THE WORD OF JEHOVAH CAME TO ME; JEHOVAH SPOKE TO ME; also, very often, THUS SAITH JEHOVAH, and THE SAYING OF JEHOVAH; and because the Lord is Jehovah, as was shown above, therefore all the Word was spoken by Him. That no one may doubt but that it is so, I will only cite those passages in JEREMIAH, where it is said, "*The Word of Jehovah came to me; Jehovah said to me; Thus saith Jehovah; and, The saying of Jehovah;*" which are the following: i. 4. 7. 11, 12—14. 19. ii. 1, 2—5. 9. 19. 22. 29. 31. iii. 1. 6. 10. 12. 14. 16. iv. 1. 3. 9. 17. 27. v. 11. 14. 18. 22. 29. vi. 6. 9. 12. 15, 16. 21, 22. vii. 1. 3. 11. 13. 19—21. viii. 1. 3. 12, 13. ix. 3. 6. 9. 12. 15. 17. 20. 23, 24. x. 1, 2.

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\*The name, *Lord Jehovih*, is not used in the English Bible; but the translators have substituted for it the name, Lord God: and the name *Jehovah*, they have usually rendered LORD.

18. xi. 1. 6. 9. 11. 17. 21, 22. xii. 14. 17. xiii. 1. 6. 9. 11—15. 25. xiv. 1. 10. 14, 15. xv. 1—3. 6. 11. 19, 20. xvi. 1. 3. 5. 9. 14. 16. xvii. 5. 19—21. 24. xviii. 1. 5, 6. 11. 13. xix. 1. 3. 6. 12. 15. xx. 4. xxi. 1. 4. 7, 8. 11, 12. xxii. 2. 5, 6. 11. 16. 18. 24. 29, 30. xxiii. 2. 5. 7. 12. 15. 24. 29—31. 38. xxiv. 3. 5. 8. xxv. 1. 3. 7—9. 15. 27—29. 32. xxvi. 1, 2. 18. xxvii. 1, 2. 4. 8. 11. 16. 19. 21, 22. xxviii. 2. 12. 14. 16. xxix. 4. 8, 9. 16. 19—21. 25. 30—32. xxx. 1—5. 8. 10—12. 17, 18. xxxi. 1, 2. 7. 10. 15—17. 23. 27, 28. 31—38. xxxii. 1. 6. 14, 15. 25, 26. 28. 30. 36. 42. xxxiii. 1, 2. 4. 10—13. 17. 19, 20. 23. 25. xxxiv. 1, 2. 4. 8. 12, 13. 17. 22. xxxv. 1. 13. 17—19. xxxvi. 1. 6. 27. 29, 30. xxxvii. 6, 7. 9. xxxviii. 2, 3. 17. xxxix. 15—18. xl. 1. xlii. 7. 9. 18, 19. xliii. 8. 10. xliv. 1, 2. 7. 11. 24—26. 30. xlv. 1, 2. 5. xlvi. 1. 23. 25. 28. xlvii. 1. xlviii. 1. 8. 12. 30. 35. 38. 40. 43, 44. 47. xlix. 2. 5—7. 12, 13. 16. 18. 26. 28. 30. 32. 35. 37—39. l. 1. 4. 10. 18. 20, 21. 30, 31. 33. 35. 40. li. 25. 33. 36. 39. 52. 58. These only in Jeremiah. The like is said in all the other prophets; and not that the Holy Spirit spoke, nor that Jehovah spoke to them by the Holy Spirit.

54. From these now it is manifest, that *Jehovah*, who is *the Lord from eternity*, spoke by the prophets; and that where it is said *the Holy Spirit*, it is Himself: consequently, THAT GOD IS ONE, BOTH IN PERSON AND IN ESSENCE, AND THAT HE IS THE LORD.

THAT THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THAT BY THE TRINITY OF PERSONS BE UNDERSTOOD THE TRINITY OF A PERSON, WHICH IS IN THE LORD.

55. That Christians have acknowledged three divine persons, and thus as it were three Gods, was because there is a trine, [*or three constituents,*] in the Lord, and one is called the Father, another the Son, and the third the Holy Spirit; and this trine is distinctly named in the Word, as the soul and body and what proceeds from them, are also distinctly named, which nevertheless are one. The Word, in the sense of the letter, also, is such, that it distinguishes things which are one, as if they were not one; thence it is, that Jehovah, who is the Lord from eternity, it sometimes calls Jehovah, sometimes Jehovah of hosts, sometimes God, sometimes Lord, and at the same time, Creator, Savior, Redeemer, and Former, yea, Shaddai; and his Human which he assumed in the world, Jesus, Christ, Messiah, Son of God, Son of Man, and in the Word of the Old Testament, God, the Holy One of Israel, the Anointed of Jehovah, King, Prince, Counsellor, Angel, David. Now, because the Word is such, in the sense of the letter, that it names several, which nevertheless are one, therefore Christians, who in the beginning were simple, and understood every thing according to the sense of the letter, distinguished the Divinity into three persons, which also on account of their simplicity was permitted; but yet so, that they also believed concerning THE SON, that He was Infinite, Uncreated, Almighty, God, and Lord, altogether equal to the Father; and moreover, that they believed, that they are not two or three, but one in essence, majesty, and glory, thus in divinity. Those who simply believe thus, according to the doctrine, and do not confirm themselves in three Gods, but of the three make one, after death are informed by the Lord through the angels, that He is that One and that Trine; which also is received by all who come into heaven; for no one can be admitted into heaven, who thinks of three Gods, howsoever with his mouth he says one. For the life of the whole heaven, and the wisdom of all the angels, is founded upon the acknowledgment and thence confession



of one God, and upon the faith, that that one God is also a Man, and that He is the Lord, who is, at the same time, God and Man. Hence it is manifest, that it was of divine permission, that Christians in the beginning should receive the doctrine concerning three divine persons, provided that they also received at the same time, that the Lord is God, Infinite, Almighty, and Jehovah; for unless they had also received that, it would have been all over with the church, since the church is a church from the Lord; and the eternal life of all is from the Lord, and not from any other. That the church is a church from the Lord, may appear from this alone, that the whole Word, from beginning to end, treats of the Lord alone, as has been shown above; and that He is to be believed in; and that those who do not believe in Him, have not eternal life; yea, that "the anger of God abideth on them." John iii. 36. Now, because every one sees in himself, that if God is one, HE IS ONE BOTH IN PERSON AND IN ESSENCE; (for no one thinks otherwise, or can think otherwise, while he thinks that God is one;) I will here adduce the entire doctrine, which has its name from Athanasius, and afterwards show, that all that is there said is true, provided that, instead of the trinity of persons, be understood the trinity of a person.

56. THE DOCTRINE is this; "Whoever -wishes to be saved, it is necessary for him to keep the Catholic (or Christian) faith; unless any one keep that faith whole and entire without doubt, he will perish forever. This Catholic (or Christian) faith is, that we worship one God in trinity and the Trinity in unity, neither confounding the persons, nor separating the substance, (or essence;) since there is one person of the Father, another of the Son, and another of the Holy Spirit; but the divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated; the Father is infinite, the Son is infinite, and the Holy Spirit is infinite; the Father is eternal, the Son is eternal, and the Holy Spirit is eternal: and yet there are not three Eternals, but one Eternal; and there are not three Infinites, nor three Uncreated, but one Infinite, and one Uncreated. Likewise, as the Father is almighty, so the Son is almighty, and the Holy Spirit is almighty; and yet there are not three Almighty's, but one Almighty. As the

Father is God, so the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet still there are not three Lords, but one Lord. For although, by the Christian truth, we are obliged to acknowledge each person by himself to be God and Lord, yet still, by the Catholic religion, we are forbidden to say that there are three Gods or three Lords; (or, yet still we cannot, according to the Christian faith, name three Gods or three Lords.) The Father is made of none, neither created, nor born; the Son is of the Father alone, not made, nor created, but born; the Holy Spirit is from the Father and from the Son, neither made nor created, nor born, but proceeding. Thus there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits; and in this trinity there is no first and last, and there is no greatest and least, but all the three persons are together eternal, and altogether equal; so that it is, just as it was said above, that the Unity in trinity, and the Trinity in unity is to be worshipped; (or, that three Persons in one Godhead, or one God in three Persons, is to be worshipped.) Wherefore, whosoever wishes to be saved, must think thus concerning the Trinity."

"Moreover, it is also necessary to salvation, that one should rightly believe the incarnation of our Lord Jesus Christ; (or, that one should firmly believe, that our Lord is very Man;) since the true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance, (essence, or nature,) of the Father, born before the world; and Man of the substance, (or nature,) of the mother, born in the world; perfect God, and perfect Man, consisting of a rational soul and a human body; equal to the Father as to the Divine, and inferior to (or less than) the Father as to the Human; who, although He is God and Man, yet is not two, but one Christ; one, not by conversion of the divine essence into a body, but by taking of the Human into God; (or, He is one, yet not so that the Divine was transmuted into the Human, but the Divine took up the Human to itself;) one altogether, not by confusion (or commixtion) of substance, but by unity of person; (or, He is altogether one, yet not so that the two natures are mixed together, but He is one Person;) since, as the rational soul and body is one man, so God and Man is one Christ. Who suffered for our salvation, de-

scended into hell, and rose again the third day from the dead; and He ascended into heaven and sits at the right hand of the Father Almighty; whence He is to come to judge the living and the dead; at whose coming all men will rise again with their bodies; and those who have done good, will enter into eternal life, and those who have done evil, into eternal fire."

57. That all of this doctrine, as to every word of it, is true, provided that for the trinity of persons be understood the trinity of a person, may be seen from the same written over anew, where this trinity is substituted. *The trinity of a person* is this; That THE DIVINE OF THE LORD IS THE FATHER, THE DIVINE HUMAN THE SON, AND THE DIVINE PROCEEDING THE HOLY SPIRIT. When this trinity is understood, then a man can think of one God, and can also say one God. That otherwise He cannot but think of three Gods, any one may see, as Athanasius also saw; wherefore in his doctrine these words also are inserted; "*Although by the Christian truth we are obliged to acknowledge each person by himself to be God and Lord, yet still we cannot, according to the Catholic religion, or according to the Christian faith, say or name three Gods or three Lords;*" which amounts to this; although, according to the Christian truth, it is lawful to acknowledge or think of three Gods and Lords, yet still it is not lawful, according to the Christian faith, to say or name but one God and one Lord; when yet acknowledgment and thought conjoins man with the Lord and with heaven, but not speech alone. Besides, no one comprehends how the Divine, which is one, can be divided into three persons, of whom each one is God, for the Divine is not divisible; and to make three one by essence or substance, does not take away the idea of three Gods, but only gives an idea of their unanimity.

58. That all of that doctrine, as to every word of it, is true, provided that for the trinity of persons be understood the trinity of a person, may appear from the same written over anew, which now follows; "Whoever wishes to be saved, it is necessary for him to keep the Christian faith. This Christian faith is, that we worship one God in trinity and the Trinity in unity, not confounding the trine [*or three constituents*] of a person, nor separating the essence. The trine of one person is what is called the Father, the Son, and the Holy Spirit. The divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory

and majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated; the Father is infinite, the Son is infinite, and the Holy Spirit is infinite; and yet there are not three Infinites, nor three Uncreated, but one Uncreated, and one Infinite. Likewise, as the Father is almighty, so the Son is almighty, and the Holy Spirit is almighty; and yet there are not three Almighty's, but one Almighty. As the Father is God, so the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; yet still there are not three Lords, but one Lord. Now, as according to the Christian truth, we acknowledge a trine in one person, who is God and Lord, so, according to the Christian faith, we can say one God and one Lord. The Father is made of none, neither created nor born; the Son is of the Father alone, not made, nor created, but born; the Holy Spirit is from the Father and from the Son, neither made, nor created, nor born, but proceeding. Thus there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits; and in this trinity there is no greatest and least, but they are altogether equal. So that it is, just as it was said above, that the Unity in trinity, and the Trinity in unity is to be worshipped."

59. This is in the doctrine concerning the Trinity and Unity of God; afterwards there follows what relates to the assumption of the Human by the Lord in the world, which is called the Incarnation. Every thing in the doctrine concerning this subject also is true, provided that the Human from the mother, in which the Lord was, when in the state of humiliation or exinanition, and suffered temptations and the cross, be distinctly understood; and the Human from the Father, in which He was in the state of glorification or union; for the Lord assumed a Human in the world, conceived of Jehovah, who is the Lord from eternity, and born of the virgin Mary; thence He had a Divine and a Human, the Divine from his Divine from eternity, and the Human from the mother Mary in time; but this Human He put off, and put on a Divine Human. This Human, which is called the Divine Human, is what is meant in the Word by the Son of God. When, therefore, the things which precede in the doctrine concerning the Incarnation, are understood as relating to the maternal Human, in which He was when

in the state of humiliation, and those which follow there, as relating to the Divine Human, in which He was when in the state of glorification, then also all things there coincide. *With the maternal Human, in which He was in the state of humiliation, these things which precede in the doctrine coincide.* "That Jesus Christ was God and Man; God of the substance of the Father, and Man of the substance of the mother, born in the world; perfect God, and perfect Man, consisting of a rational soul and a human body; equal to the Father as to the Divine, less than the Father as to the Human." And also, "That that Human was not converted into the Divine, nor mixed together with it, but put off, and the Divine Human assumed in its stead." *With the Divine Human, in which He was in the state of glorification, and is now to eternity, these things which follow in the doctrine coincide.* "Although our Lord Jesus Christ, the Son of God, is God and Man, still He is not two, but is one Christ; yea, He is altogether one, for He is one person; since, as the soul and body make one man, so God and Man is one Christ."

60. That God and Man in the Lord, according to the doctrine, are not two, but one person, and altogether one, as the soul and body are one, appears clearly from many things which He said; as, That the Father and He are one; that all things of the Father are his, and all his the Father's; that He is in the Father, and the Father in Him; that all things are given into his hand; that He has all power; that He is the God of heaven and earth; that whosoever believes in Him has eternal life; and further, that the Divine and Human ascended into heaven, and that, as to both, He sits at the right hand of God, that is, that He is Almighty; and many more things which were adduced above from the Word, concerning his Divine Human, which all testify, that **GOD IS ONE AS WELL IN PERSON AS IN ESSENCE, IN WHOM IS A TRINITY, AND THAT THAT GOD IS THE LORD.**

61. The reason why these things concerning the Lord are now for the first time made publicly known, is, because it is foretold in the Revelation, xxi. and xxii., that a new church should be instituted by the Lord, at the end of the former, in which this should be the primary thing. This church is what is there meant by the New Jerusalem, into which none can enter, but those who acknowledge the Lord alone as the God of heaven and earth. And this I can aver, that the universal heaven acknowledges the Lord alone; and that whosoever does not acknowledge Him, is

not admitted into heaven; for heaven is heaven from the Lord. This acknowledgment itself from love and faith, causes all there to be in the Lord, and the Lord in them, as the Lord himself teaches in John; "In that day ye shall know, that I am in my Father, and ye in Me, and I in you." xiv. 20. And again; "Abide in Me, and I in you. I am the vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye cannot do any thing. If a man abide not in Me, he is cast out." xv. 4—6. xvii. 22, 23. That this was not seen from the Word before, is, because, if it had been seen, still it would not have been received; for the last judgment had not yet been accomplished; and before that, the power of hell prevailed over the power of heaven; and man is in the midst between heaven and hell; wherefore had this doctrine been seen before, the devil, that is, hell, would have taken it out of the hearts of men, and would moreover have profaned it. This state of the power of hell was altogether broken by the last judgment, which is now accomplished; since that, thus now, every one who desires it, may become enlightened and wise. See the work concerning HEAVEN AND HELL, n. 589—596, and n. 597—603; also the small treatise concerning the LAST JUDGMENT, n. 65—72, and n. 73, 74.

THAT A NEW CHURCH IS MEANT BY THE NEW JERUSALEM IN THE REVELATION.

62. After the state of the Christian church is described IN THE REVELATION, such as it would be at its end, and as it now is; and after those of that church, who are signified by the false prophet, the dragon, the whore, and the beasts, were cast into hell; thus after the last judgment was accomplished, it is said there, "I saw a new heaven and a new earth; for the former heaven and the former earth had passed away.—Then I John saw THE HOLY CITY, NEW JERUSALEM, descending from God out of heaven. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself will be with them, their God. He that sat upon the throne said, Behold, I make all things new. And He said to me, Write, because these words are true and faithful." Rev. xxi. 1—3. 5. By the new heaven and by the new earth, which he saw, after the former heaven and the former earth had passed away, is not meant a new starry and atmospherical heaven, which appears before the eyes of men, nor a new earth on which men dwell; but a renovation of the church in the spiritual world is meant, and a renovation of the church in the natural world. Since a renovation of the church in both worlds, the spiritual as well as the natural, was made by the Lord, when He was in the world, therefore the like is foretold in the Prophets, viz: that a new heaven and a new earth would then exist, as Isaiah lxxv. 17. lxxvi. 22, and elsewhere; by which, therefore, cannot be meant a heaven visible before the eyes, and an earth habitable by men. By the spiritual world is meant the world where angels and spirits dwell, and by the natural world is meant the world where men dwell. That a renovation of the church in the spiritual world has lately been made, and that a renovation of the church in the natural world will be made, is shown in the little work concerning THE LAST JUDGMENT; and more fully in THE CONTINUATION OF IT.

63. By the holy city, New Jerusalem, is meant this new church as to doctrine, wherefore it was seen descending from God out of heaven; for the doctrine of genuine truth comes from no other source, than from the Lord, through

heaven. Because the church as to doctrine is meant by the city, New Jerusalem, it is therefore said, "Prepared as a bride adorned for her husband;" ver. 2; and afterwards, "There came to me one of the seven angels, and spoke with me, saying, Come hither, and I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit upon a high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God." Verses 9, 10, in the same chapter. That by a bride and wife is meant the church, when the Lord is meant by the bridegroom and husband, is known. The church is a bride when she wishes to receive the Lord, and a wife when she has received Him. That the Lord is meant there by Husband, is evident; for it is said, THE BRIDE, THE LAMB'S WIFE.

64. The reason why the church as to doctrine is meant by Jerusalem in the Word, is, because there in the land of Canaan, and no where else, was the temple and the altar, and there sacrifices were performed, thus divine worship itself. Wherefore also three festivals were celebrated there every year, and every male of the whole land was commanded to go to them; it is from that, that by Jerusalem is signified the church as to worship, and thence also as to doctrine; for worship is prescribed in doctrine, and performed according to it; and also because the Lord was in Jerusalem, and taught in his temple, and afterwards glorified his Human there. Moreover, by a city, in the Word, in its spiritual sense, is signified doctrine; thence by the holy city is signified the doctrine of divine truth from the Lord.\* That by Jerusalem is meant the church as to doctrine, is evident also from other passages in the Word; as from these. In Isaiah; "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called

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\* That by a city, in the Word, is signified the doctrine of the church and of religion, may be seen in THE ARCANA CŒLESTIA, n. 462. 2450. 2943. 3216. 4492, 4493. That by the gate of a city is signified the doctrine, by which entrance is made into the church, n. 2943. 4447. 4478. That therefore the elders sat in the gate of the city and judged, *ibid.* That to go out at the gate, is to recede from doctrine, n. 4492, 4493. That cities and places are represented in heaven, when the angels hold discourse concerning doctrinals, n. 3216.



by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Jehovah shall delight in thee, and thy land shall be married. Behold, thy Salvation cometh, his reward is with Him. And they shall call them the holy people, the redeemed of Jehovah; and thou shalt be called, sought out, a city not forsaken." lxii. 1—4. 11, 12. The coming of the Lord, and the new church to be established by Him, are treated of in the whole of that chapter. This new church is what is meant by the Jerusalem which shall be called by a new name, which the mouth of Jehovah shall name, and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God, in which Jehovah shall delight, and which shall be called a city sought out, and not forsaken. By these things cannot be meant the Jerusalem in which the Jews were, when the Lord came into the world, for that was entirely the reverse; which should rather be called Sodom, as it is also called, Rev. xi. 8. See Isaiah iii. 9. Jeremiah xxiii. 14. Ezekiel xvi. 46. 48. Again, in Isaiah; "Behold, I create a new heaven and a new earth; the former shall not be remembered. Be ye glad and rejoice forever in that which I create. Behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people. Then shall the wolf and the lamb feed together. They shall not hurt nor destroy, in all my holy mountain." lxv. 17—19. 25. This chapter also treats concerning the coming of the Lord, and the church to be established by Him, which was not established with those who were in Jerusalem, but with those who were out of it; wherefore this church is meant by Jerusalem, which shall be a rejoicing to the Lord, and whose people shall be to Him a joy; also, where the wolf and the lamb shall feed together, and where they shall do no hurt. Here also it is said, as in the Revelation, that the Lord would create a new heaven and a new earth, by which also the like things are meant; and also it is said, that He would create Jerusalem. And again, in Isaiah; "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem. My people shall know my name, in that day. I am He that doth speak, behold it is I. Jehovah hath comforted his people, He hath redeemed Jerusa-

lem." liii. 1, 2. 6. 9. This chapter also treats of the coming of the Lord, and of the church to be established by Him; wherefore, by Jerusalem into which the uncircumcised and unclean shall no more enter, and which the Lord shall redeem, is meant the church; and by Jerusalem, the holy city, the church as to doctrine from the Lord. In Zephaniah; "Shout, O daughter of Zion; rejoice with all thy heart, O daughter of Jerusalem. The King of Israel is in the midst of thee. Thou shalt not fear evil any more; Jehovah thy God will rejoice over thee with joy; He will rest in thy love, He will exult over thee with shouting. I will make you a name and a praise among all the people of the earth." iii. 14—17. 20. Here, in like manner, concerning the Lord and the church from Him; over which the King of Israel, who is the Lord, will rejoice with joy, exult with shouting, and in whose love He will rest, and whom He will make a name and a praise among all the people of the earth. In Isaiah; "Thus saith Jehovah, thy Redeemer and thy Former, saying to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built." xlv. 24. 26. And in Daniel; "Know, therefore, and understand, from the going forth of the word to restore and to build Jerusalem, even to Messiah the Prince, shall be seven weeks." ix. 25. That by Jerusalem is here also meant the church, is evident, since this was restored and built by the Lord, but not Jerusalem the seat of the Jews. By Jerusalem is meant the church from the Lord also, in the following passages. In Zechariah; "Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called the city of truth; and the mountain of the Lord of hosts, the mountain of holiness." viii. 3. 20—23. In Joel; "Then shall ye know that I am Jehovah your God, dwelling in Zion the mountain of holiness; and Jerusalem shall be holy. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk; and Jerusalem shall remain to generation and generation." iii. 17—20. In Isaiah; "In that day shall the Branch of Jehovah be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; even every one that is written for life in Jerusalem." iv. 2, 3. In Micah; "In the last days, it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains; for doctrine shall go out of Zion,

and the Word of Jehovah from Jerusalem. To thee the former kingdom shall come, the kingdom to the daughter of Jerusalem." iv. 1, 2. 8. In Jeremiah; "At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered for the name of Jehovah to Jerusalem; neither shall they go any more after the confirmation of their evil heart." iii. 17. In Isaiah; "Look upon Zion, the city of our solemnities, thy eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes of it shall not be removed forever, neither shall any of the cords of it be broken;" xxxiii. 20. Besides many other places; as in Isaiah xxiv. 23. xxxvii. 32. lxvi. 10—14. In Zech. vii. 3. 6. 8—10. xiv. 8. 11. 12. 21. In Malachi iii. 1. 4. In David, Psalm cxxii. 1—7. cxxxvii. 4—6. That by Jerusalem, in these places, is meant the church, which was to be established and which was established by the Lord, and not the Jerusalem inhabited by the Jews, in the land of Canaan, may be evident also from those passages in the Word, where it is said of this, that it was utterly ruined, and that it was to be destroyed; as Jerem. v. 1. vi. 6, 7. vii. 19, 20. viii. 16, 17. ix. 10, 11. 13. and the following. xiii. 9, 10. 14. xiv. 16. Lam. i. 8, 9. 15. 17. Ezek. iv. 1 to the end. v. 9 to the end. xii. 18, 19. xv. 6—8. xvi. 1 to the end. xxiii. 1—49. Matthew xxiii. 33. 37. 39. Luke xix. 41—44. xxi. 20—22. xxiii. 28—30. And in many other places.

65. It is said in the Revelation, "A NEW HEAVEN AND A NEW EARTH;" and afterwards, "BEHOLD I MAKE ALL THINGS NEW;" by which nothing else is meant, than that in the church now to be established by the Lord, THERE WILL BE NEW DOCTRINE, which was not in the former church. The reason why it was not, is, because if it had been, it would not have been received; for the Last Judgment was not yet accomplished, and before that, the power of hell prevailed over the power of heaven; wherefore if it had been given before from the mouth of the Lord, it would not have remained with man; nor does it remain at this day, except with those who go to the Lord alone and acknowledge Him as the God of heaven and earth. See above, n. 61. This same doctrine was indeed given before in the Word; but because the church, not long after its first establishment, was turned into Babylon, and with others afterwards, into Philistia, therefore it could not be seen from the Word; for the church does not see the Word otherwise than from the principle of her religion, and its doctrine.

The new things, which are contained in this little work, are in general these; I. That God is one in person and in essence, and that He is the Lord. II. That the whole Sacred Scripture treats of Him alone. III. That He came into the world, that He might subjugate the hells and glorify his Human; and that He did both by the temptations admitted into Himself, and fully by the last of them, which was the passion of the cross: and that by that He became a Savior and Redeemer; and that by it He alone has merit and righteousness. IV. That He fulfilled all things of the Law, means, that He fulfilled all things of the Word. V. That by the passion of the cross, He did not take away sins, but that he bore them as a prophet, which is, that He suffered the church to be represented in Himself, showing how ill it had treated the Word. VI. That the imputation of merit is not any thing, unless by it is meant the remission of sins after repentance.

These are in this little work. In the other works, which treat concerning THE SACRED SCRIPTURE, concerning LIFE, concerning FAITH, and concerning DIVINE LOVE, and concerning DIVINE WISDOM, still more new things may be seen.

THE  
DOCTRINE  
OF  
THE NEW JERUSALEM  
RESPECTING THE  
SACRED SCRIPTURE.

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By EMANUEL SWEDENBORG.

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THE DOCTRINE  
OF  
THE NEW JERUSALEM  
RESPECTING THE  
SACRED SCRIPTURE.

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I. THAT THE SACRED SCRIPTURE, OR WORD, IS DIVINE TRUTH ITSELF.

1. It is universally confessed, that the Word is from God, is divinely inspired, and of consequence holy; but still it has remained a secret to this day in what part of the Word its divinity resides, inasmuch as in the letter it appears like a common writing, composed in a strange style, neither so sublime nor so elegant as that which distinguishes the best secular compositions. Hence it is, that whosoever worships nature instead of God, or in preference to God, and in consequence of such worship makes himself, and his own *proprium*,\* the centre and fountain of his thoughts, instead of deriving them out of heaven from the Lord, may easily fall into error concerning the Word, and into contempt for it, and say within himself, whilst he reads it, "What is the meaning of this passage?"

\* By *proprium*, as here applied to man, is meant all that he has of himself, when separated from divine influence. This *proprium* or selfish nature of man, as the author shows in other parts of his works, is full of nothing but what is evil and false, and consequently is in direct opposition to all heavenly love and wisdom; and herein is grounded the necessity of Christian regeneration, in order to remove these natural evil and false tendencies, and make the soul capable of tasting heavenly blessedness; which can only be effected by its turning from the guidance and government of its own proper will and intelligence, and submitting to be principled in, and ruled by, the divine love and wisdom. The Latin word *proprium* is retained, as best adapted to convey the meaning designed by the author.

What is the meaning of that? Is it possible this should be divine? Is it possible that God, whose wisdom is infinite, should speak in this manner? Where is its sanctity, or whence can it be derived, but from superstition and credulity?"

2. But he who reasons thus, does not reflect that Jehovah himself, who is God of heaven and earth, spake the Word by Moses and the prophets, and that consequently, it must be divine truth, inasmuch as what Jehovah himself speaks can be nothing else; nor does such a one consider that the Lord, who is the same with Jehovah, spake the Word written by the evangelists, many parts from his own mouth, and the rest from the spirit of his mouth, which is the Holy Spirit. Hence it is, as he himself declares, that in his words there is life, and that he is the light which enlightens, and that he is the truth. That Jehovah himself spake the Word by the prophets, has been shown in *The Doctrine of the New Jerusalem respecting the Lord*, n. 52, 53. That the words which the Lord himself spake in the writings of the evangelists are life, is declared in John: "The words that I speak unto you, they are *spirit*, and they are *life*" (John vi. 63). Jesus said to the woman at Jacob's well, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would give thee living water.—Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into *everlasting life*" (John iv. 6, 10, 11, 14). By Jacob's well, is here signified the Word, as also in Deut. xxxiii. 28; for which reason the Lord, who is the Word, sat there, and conversed with the woman; and by water is signified the truth of the Word. "Jesus said, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of *living water*" (John vii. 37, 38). Peter said unto Jesus, "Thou hast the words of *eternal life*" (John vi. 68). Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Mark xiii. 31). The reason why the words of the Lord are truth and life, is, because he is the truth and the life, as he teaches in John: "I am the Way, and *the Truth*, and *the Life*" (xiv. 6); and in another place: "In the Beginning was the Word, and the Word was with God, and the Word was God: in him was *life*,

and the *life* was the *light* of men" (John i. 1, 2, 3). By the Word is meant the Lord with respect to divine truth, in which alone there is life and light. Hence it is, that the Word, which is from the Lord, and which is the Lord, is called "*A fountain of living waters*" (Jerem. ii. 13; xvii. 13; xxxi. 9); "*A well of salvation*" (Isaiah xii. 3); "*A fountain*" (Zech. xiii. 1); and "*A river of water of life*" (Rev. xxii. 1): and it is said, that "the Lamb, which is in the midst of the throne, shall feed them, and shall lead them into *living fountains* of waters" (Rev. vii. 17). Not to mention other passages, where the Word is also called *the sanctuary*, and *the tabernacle*, wherein the Lord dwells with man.

3. The natural man, however, cannot still be persuaded to believe, that the Word is divine truth itself, in which is divine wisdom and divine life, inasmuch as he judges of it by its style, in which no such things appear. Nevertheless, the style in which the Word is written, is a truly divine style, with which no other style, however sublime and excellent it may seem, is at all comparable, for it is as darkness compared to light. The style of the Word is of such a nature that the holy is in every sentence, in every word, and in some cases in every letter; and hence the Word conjoins man with the Lord, and opens heaven. There are two things which proceed from the Lord, divine love and divine wisdom, or what is the same, divine good and divine truth; for divine good is of divine love itself, and divine truth is of divine wisdom itself: and the Word, in its essence, is both of these; and inasmuch as it conjoins man with the Lord, and opens heaven, as just observed, therefore the Word fills the man who reads it under the Lord's influence, and not under the influence of his proprium or self, with the good of love and the truths of wisdom; his will with the good of love, and his understanding with the truths of wisdom. Hence man has life by and through the Word.

4. Lest therefore mankind should remain any longer in doubt concerning the divinity of the Word, it has pleased the Lord to reveal to me its internal sense, which in its essence is spiritual, and which is, to the external sense, which is natural, what the soul is to the body. This internal sense is the spirit which gives life to the letter; wherefore this sense will evince the divinity and sanctity of the Word, and may convince even the natural man, if he is in a disposition to be convinced.

II. THAT IN THE WORD THERE IS A SPIRITUAL SENSE,  
HERETOFORE UNKNOWN.

This subject we will consider in the following order: 1. *What the spiritual sense is.* 2. *That this sense is in all and every part of the Word.* 3. *That it is owing to this sense that the Word is divinely inspired, and holy in every syllable.* 4. *That this sense has heretofore been unknown.* 5. *That hereafter it will be made known to none but those who are principled in genuine truths from the Lord.*

5. 1. *What is the spiritual sense.* The spiritual sense of the Word is not that which breaks forth as light out of the literal sense, whilst a person is studying and explaining the Word, with intent to establish some particular tenet of the church: this sense may be called the literal sense of the Word: but the spiritual sense does not appear in the literal sense, being within it, as the soul is in the body, or as the thought of the understanding is in the eye, or as the affection of love is in the countenance, which act together as cause and effect. It is this sense, principally, which renders the Word spiritual, and by which it is adapted not only to the use of men, but also of angels; whence also, by means of that sense, the Word communicates with the heavens.

6. From the Lord proceed these principles, the celestial, the spiritual, and the natural, one after another. Whatsoever proceeds from his divine love is called celestial, and is divine good; whatsoever proceeds from his divine wisdom is called spiritual, and is divine truth: the natural partakes of both, and is their complex in ultimates. The angels of the celestial kingdom, who compose the third or highest heaven, are in that divine principle which proceeds from the Lord that is called celestial, for they are in the good of love from the Lord; the angels of the Lord's spiritual kingdom, who compose the second or middle heaven, are in that divine principle which proceeds from the Lord that is called spiritual, for they are in the truths of wisdom from the Lord:\* but men, who compose the Lord's church on earth, are in the divine-natural, which also proceeds from

\* That there are two kingdoms of which the heavens consist, one of which is called the celestial kingdom, and the other the spiritual kingdom, may be seen in the treatise concerning *Heaven and Hell*, n. 20—28.

the Lord. Hence it follows, that the divine principle proceeding from the Lord, in its progress to its ultimates, descends through three degrees, and is termed celestial, spiritual, and natural. The divine principle which proceeds from the Lord and descends to men, descends through those three degrees, and when it has descended, it contains those three degrees in itself. Such is the nature of every divine principle proceeding from the Lord; wherefore, when it is in its last degree, it is in its fullness. Such is the nature and quality of the Word; in its last sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial; and in each sense it is divine. That the Word is of such a nature and quality, does not appear in the sense of the letter, which is natural, by reason that man has heretofore been altogether unacquainted with the state of the heavens, and consequently with the nature of the spiritual principle, and the celestial, and of course with the distinction between them and the natural principle.

7. The distinction between these degrees cannot be known, except by the knowledge of correspondance: for these three degrees are altogether distinct from each other, like end, cause, and effect, or like what is prior, posterior, and postreme, but yet make one by correspondences; for the natural degree or principle corresponds with the spiritual, and also with the celestial. The nature and meaning of correspondance may be seen more fully explained in the treatise concerning *Heaven and Hell*, being there digested under these two articles, 1st. *Concerning the correspondance of all things in heaven with all things in man*, n. 87—102; 2dly. *Concerning the correspondance of all things in heaven with all things on earth*, n. 103—115: and it will be further seen below by examples adduced from the Word.

8. Inasmuch as the Word in its interior is spiritual and celestial, therefore it is written by mere correspondences, and what is written by mere correspondences, in its ultimate sense is written in such a style as that of the prophets and evangelists, which, notwithstanding its apparent commonness, contains in it all divine and angelic wisdom.

9. 2. *That the spiritual sense is in all and every part of the Word.* This cannot be better seen than by examples; as for instance: John says in the Revelation, "I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in right-

eousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called **THE WORD OF GOD**. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And he hath on his vesture, and on his thigh a name written, **KING OF KINGS AND LORD OF LORDS**. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (xix. 11—18). What these words signify cannot possibly be known, but from the spiritual sense of the Word; and the spiritual sense of the Word cannot possibly be known but from the science of correspondences; for all the above words are correspondences, and there is not one without a meaning. The science of correspondences teaches what is signified by a white horse, what by him that sat upon him, what by his eyes which were as a flame of fire, what by the crowns which he wore on his head, what by his vesture dipped in blood, what by white linen with which the armies that followed him in heaven were clothed, what by the angel standing in the sun, what by the great supper, to which they should come and gather themselves, what by the flesh of kings, and captains, and others, which they should eat. The particular signification of all these expressions in their spiritual sense may be seen explained in the small treatise on the *White Horse*; wherefore it is needless to repeat the explanation. In that work it is shown, that, in the passage here quoted, the Lord is described as to the Word; and that by his eyes, which were like a flame of fire, and by the crowns which he wore on his head, and by the name which no one knew but himself, are meant the spiritual sense of the Word, and that no one knows what the Word is, in its spiritual sense, except the Lord, and those to whom he reveals it; also, that by his vesture dipped in blood, is meant the natural sense of the Word, which is its literal sense, to which violence has been offered. That

it is the Word which is thus described is very evident, from its being said, *his name is called THE WORD OF GOD*: and that it is the Lord who is meant, is likewise evident, for it is said that the name of him who sat on the white horse, was *KING OF KINGS AND LORD OF LORDS*. That the spiritual sense of the Word is to be opened at the end of the church, is signified, not only by what is said of the white horse, and of him that sat upon it, but also by the great supper to which all were invited, by the angel standing in the sun, to come, and to eat the flesh of kings and captains, of mighty men, of horses and them that sat on them, and of men both free and bond. All these expressions would be idle unmeaning words, and without life and spirit unless there was a spiritual sense within them, as the soul is in the body.

10. In the Revelation, chap. xxi. the New Jerusalem is thus described: "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And she had a wall great and high, and had twelve gates, and at the gates, twelve angels and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall was a hundred and forty-four cubits, according to the measure of a man, that is, of the angel; and the building of the wall was of jasper; and the foundations of all manner of precious stones, of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst. And the gates were twelve pearls. And the city was pure gold, as it were transparent glass; and it was four square; the length and the breadth, and the height of it equal, twelve thousand furlongs;" with many other circumstances. That all these things are to be understood spiritually, appears from hence; that by the New Jerusalem is meant a new church, which is to be established by the Lord, as is shown in *The Doctrine of the Lord*, n. 62—65: and since by Jerusalem is there signified the church, it follows of consequence, that all things spoken of it as of a city, respecting its wall, the foundations of the wall, and their measures, contain a spiritual sense, inasmuch as all things relating to the church are spiritual. What the expressions in the above description particularly signify, is shown in the work *On the New Jerusalem*, n. 1., wherefore it is needless here to repeat the explanation. It is enough to understand from thence, that there is a spiritual sense in

every part of the description, like a soul in its body, and that without such a sense the expressions could have no reference to the church; as where it is said that the city was of pure gold, its gates of pearls, the wall of jasper, the foundations of the wall of precious stones, that the wall was a hundred and forty-four cubits, which is the measure of a man, that is, an angel, and that the city was in length, breadth, and height, twelve thousand furlongs, with many other particulars: but whosoever, by the science of correspondences, is acquainted with the spiritual sense of the Word, will understand those expressions, and will see, for instance, that the wall and its foundations signify the doctrinal tenets of the New Church, derived from the literal sense of the Word; and that the numbers twelve, one hundred and forty-four, twelve thousand, signify similar things, namely, all the truths and goods of the church, in one complex.

11. Again, in the Revelation, chap. vii., it is written, that there were sealed, of all the tribes of the children of Israel, one hundred and forty-four thousand, twelve thousand of each particular tribe; of the tribe of Judah, of the tribe of Reuben, of Gad, of Ashur, of Naphthali, of Manasses, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph, and of Benjamin. The spiritual sense of these words teaches, that all are saved in whom the Lord has established his church: for, in a spiritual sense, by being marked in the forehead, or sealed, is signified, to be acknowledged by the Lord, and to be saved: by the twelve tribes of Israel are signified all of that church; by twelve, twelve thousand, and one hundred and forty-four thousand, are signified all; by Israel is signified the church, and by each particular tribe, some particular specific principle or character of the church. If this spiritual meaning of these words be not known, it may be imagined that salvation is confined to a certain number, and to those of the Israelitish and Jewish nation.

12. Again, in the Revelation, chap. vi. it is written, that when the Lamb opened one of the seals of the Book, there went forth a white horse, and that he who sat thereon had a bow, and that a crown was given unto him: and that when he opened the second seal, there went forth a red horse, and that to him who sat thereon was given a great sword: and that when he opened the third seal, there went forth a black horse, and that he that sat thereon held in



his hand a pair of balances: and that when he opened the fourth seal, there went forth a pale horse, and that the name of him that sat thereon was Death. What these words signify can only be unfolded by the spiritual sense; and it is fully unfolded when it is known what is signified by opening the seals, by horses, and by the other things therein mentioned. Thereby are described the successive states of the church from its beginning to its end, as to the understanding of the Word: by the Lamb's opening the seals of the Book, is signified the manifestation of those states of the church by the Lord: by a horse is signified the understanding of the Word: by a white horse, the understanding of truth from the Word in the first state of the church; by the bow of him that sat upon that horse, the doctrine of charity and faith combating against false principles; by a crown, eternal life the reward of victory: by a red horse is signified the understanding of the Word destroyed, as to the principle of good, in the second state of the church; by a great sword, falsity combating against truth: by a black horse is signified the understanding of the Word destroyed, as to the principle of truth, in the third state of the church; by a pair of balances, the estimation of truth so small as scarce to be of any amount: by a pale horse is signified the understanding of the Word annihilated, by the evils of life and the falsities thence derived, in the fourth and last state of the church: and by death, eternal damnation. That such is the signification of the contents of the above passage in the spiritual sense, does not appear in the sense of the letter, or the natural sense: wherefore, unless the spiritual sense had been now for once opened, the Word, as to this and other passages in the Revelation, must have been closed up, so that at length no one would know how, and in what, any thing holy lay therein concealed. The case is the same in respect to the signification of the four horses and the four chariots that came forth from between two mountains of brass; see Zech. vi. 1—8.

13. Again, in the Revelation, chap. ix. it is written, "The fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit: and he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit: and there came out of the smoke

locusts upon the earth, and unto them was given power as the scorpions of the earth have power:—the shapes of the locusts were like unto horses prepared for battle; and on their heads were as it were crowns like gold; and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions; and they had breast-plates as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle: and they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months: and they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” These words, in like manner, must needs be unintelligible to every one who is not acquainted by revelation with the spiritual sense, for there is nothing said in this passage without a meaning, but the whole thereof, and every particular expression therein, is significative. The subject here treated of is concerning the state of the church, when all the knowledges of truth from the Word are destroyed, in consequence whereof man, becoming sensual, persuades himself that falsities are truths. By a star fallen from heaven are signified the knowledges of truth destroyed: by the sun and air being darkened, is signified the light of truth made darkness: by locusts which came forth from the smoke of the pit, are signified falsities in the extremes, such as appertain to those who are become sensual, and who see and judge all things according to fallacies: by a scorpion is signified their persuasive principle or faculty: by the locusts appearing as horses prepared for battle is signified their ratiocinations as from the understanding of truth: by the locusts having crowns like unto gold upon their heads, and having faces as the faces of men, is signified, that they appeared to themselves as conquerors and as wise: by their having hair as the hair of women, is signified that they appeared to themselves as if they were in the affection of truth: by their having teeth as lions’ teeth, is signified, that sensual things, which are the ultimates of the natural man, appeared to them as if they had power over all things: by their having breast-plates as breast-plates of iron, are signified argumentations grounded in fallacies, by which they fight and prevail; by the sound of their wings being as the sound of chariots of horses running to battle, are signified

ratiocinations as if grounded in the truths of doctrine from the Word, for which they were to combat: by their having tails as scorpions, are signified persuasions: by their having stings in their tails, are signified the cunning arts of deceiving thereby: by their having power to hurt men five months, is signified, that they induce a kind of stupor on those who are principled in the understanding of truth and in the perception of good: by their having a king over them, the angel of the bottomless pit, whose name is Abaddon or Apollyon, is signified, that their falsities were from hell, the abode of those who are merely natural, and principled in self-intelligence. This is the spiritual sense of these words, whereof nothing appears in the sense of the letter: and the like spiritual sense is contained in every part of the book of the Revelation. It is to be observed, that, in the spiritual sense, the whole has a regular connexion and coherence, to effect and perfect which, each particular expression in the literal or natural sense is conducive, inasmuch that if a single word were taken away, the connexion would be broken and the coherence perish; therefore to prevent this, it is added at the end of this prophetic book, that not a word shall be taken away (Rev. xii. 19). The case is similar in regard to the books of the prophets of the Old Testament; from which, lest any thing should be taken away, it was effected by the divine providence of the Lord, that each particular therein, even to letters, should be counted or numbered; which was done by the Masorites.\*

14. Where the Lord speaks to his disciples about the consummation of the age, which is the last time of the church, at the end of his predictions concerning its successive changes of state he says, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn,

\*It may be expedient to inform the unlearned reader, that the Masorites were Jewish doctors, authors of the Masora, which was a critique on the Hebrew text of the Bible, wherein were numbered the verses, words, and letters of the text, and all the variations of it marked; the design of which work was, to secure the text from any alterations which might otherwise happen, and to serve, according to the Jewish expression, as a *hedge to the law*.

and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 29, 30, 31). By these words, in their spiritual sense, is not meant that the sun and the moon should be darkened, that the stars should fall from heaven, and that the sign of the Lord should appear in the heavens, and that he should be seen in the clouds, attended by his angels with trumpets; but by all these expressions are meant spiritual things relating to the church, of whose final state or period they are spoken. For, in the spiritual sense, by the sun which shall be darkened, is meant the Lord as to love: by the moon which shall not give her light, is meant the Lord as to faith: by the stars which shall fall from heaven, are meant the knowledges of truth and good, which would perish: by the sign of the Son of Man in heaven, is meant the appearance of divine truth: by the tribes of the earth which shall mourn, is meant the failure of all truth which should be the object of faith, and of all good which should be the object of love: by the coming of the Son of Man in the clouds of heaven with power and glory, is meant the presence of the Lord in the Word, and revelation; by the clouds of heaven is signified the literal sense of the Word, and by glory, the spiritual sense: by the angels with a great sound of a trumpet, is meant heaven, whence divine truth comes; by gathering together the elect from the four winds, from one end of heaven to the other, is meant a new church as to love and faith. That in this passage we are not to understand the darkening of the sun and moon, and the falling of the stars upon the earth, is evident from the writings of the prophets, where mention is made of the same circumstances in reference to the state of the church at the time when the Lord should come into the world; as in Isaiah: "Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger;—for the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine; and I will punish the world for their evil" (xiii. 9, 10, 11); and in Joel: "The day of Jehovah cometh,—a day of darkness—and of thick darkness.—The sun and the moon shall be darkened, and the stars shall withdraw their shining" (ii.

1, 2; iii. 15); and in Ezekiel: "I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land" (xxxii. 7, 8): by the day of Jehovah is meant the Lord's advent which was at a time when there was no longer any goodness and truth remaining in the church, nor any knowledge of the Lord.

15. In order to show more clearly that the prophetic parts of the Word of the Old Testament are, in many places, unintelligible without a spiritual sense, I shall here adduce a few passages; as this in Isaiah: "Jehovah of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck.—He is come to Aiath, he shall pass to Migron, at Michmash he hath laid up his carriages. They are gone over the passage; they have taken up their lodging at Geba; Ramah is afraid, Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim, cause it to be heard unto, O Laish, O poor Anathoth; Madmenah is removed; the inhabitants of Gebim gather themselves together; as yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem; he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one" (x. 26—34). In this passage there occur only mere names, from which no meaning can be drawn but by the help of the spiritual sense; in which sense, all names throughout the Word signify things appertaining to heaven and the church. By virtue of this sense is discovered the signification of the contents of the above passage, as denoting that the whole church was brought into devastation by means of scientifics perverting all truth, and confirming all falsity. Again, in the same prophet: In that day, "the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together; they shall lay their hand upon Edom and Moab.—Jehovah shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind

shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod; and there shall be a highway for the remnant of his people which shall be left from Assyria" (xi. 13—16). In this passage, also, it is impossible to see any thing divine, unless it be known what is signified by each particular name, notwithstanding the subject here treated of is concerning the coming of the Lord, and what shall come to pass at that time, as plainly appears from verses 1—10: without the help therefore of the spiritual sense, how is it possible for any one to discern the genuine signification of these words in their order, as denoting that they who through ignorance are principled in falses, and do not suffer themselves to be seduced by evils, will come to the Lord, and that the Word will then be understood by the church, and that falsities will then be no longer hurtful to them. The case is the same in those passages where no names occur, as in Ezekiel: "Thus saith the Lord Jehovah: Thou Son of man, speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to my sacrifice which I do sacrifice for you, even a great sacrifice upon the mountains of Israel; that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth—ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. Ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war. And I will set my glory amongst the heathen" (xxxix. 17—21.) If it be not known by the spiritual sense what is signified by sacrifice, what by flesh and blood, what by horses and chariots, mighty men, and men of war, it must needs appear as if those things were to be eaten and drunken; but the spiritual sense teaches, that by eating flesh and drinking blood of the sacrifice which the Lord Jehovah shall sacrifice on the mountains of Israel, is signified to appropriate Divine Good and Divine Truth from the Word; for this passage treats of the calling together of all to the Lord's kingdom, and in particular of the establishment of the church amongst the Gentiles by the Lord. Who cannot see that by flesh is not here meant flesh, nor by blood, blood? as where it is said that they should drink blood till they were drunken, and that they should be filled with horses, chariots, mighty men, and all men of war? The case is similar in a thousand other passages in the prophets.

16. Without the spiritual sense it is impossible for any one to know why the prophet Jeremiah was commanded to buy himself a girdle, and not to draw it through the waters, but to go to Euphrates, and hide it there in a hole of the rock, (Jerem. xiii. 1—7); or why Isaiah the prophet was commanded to loose the sackcloth from off his loins, and to put off his shoe from off his foot, and to go naked and barefoot three years (Isaiah xx. 2, 3); or why Ezekiel the prophet was commanded to make a razor pass upon his head and upon his beard, and afterwards to divide them, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in his skirts, and at last to cast them into the midst of the fire (Ezek. v. 1—4); or why the same prophet was commanded to lie upon his left side three hundred and ninety days, and upon his right side forty days, and to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the mean time to raise a rampart and a mound against Jerusalem and besiege it (Ezek. iv. 1—15); or why Hosea was twice commanded to take to himself a harlot to wife (Hosea i. 2—9; iii. 2, 3); with several other things of a like nature. Moreover, who can know, without the spiritual sense, what is signified by all things appertaining to the tabernacle; as by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the shew-bread on the table, and the vails and curtains? Or who would know, without the spiritual sense, what is signified by Aaron's holy garments; as by his coat, his cloak, the ephod, the urim and thummim, the mitre, and several things besides? Or, without the spiritual sense, who would know what is signified by all those particulars which were enjoined concerning burnt offerings, sacrifices, meat-offerings, and drink-offerings; and also concerning sabbaths and feasts? The truth is, that nothing was enjoined, be it ever so minute, but what was significative of something appertaining to the Lord, to heaven, and to the church. From these few instances then it may be plainly seen, that there is a spiritual sense in all and every part of the Word.

17. That the Lord, during his abode in the world, spoke by correspondences, and thus both spiritually and naturally at the same time, may appear from his parables, in which every single expression contains in it a spiritual sense.

As, for example, in the parable of the ten virgins, he says, "Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish: they that were foolish, took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps. Whilst the bridegroom tarried, they all slumbered and slept: and at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out: but the wise answered, saying, Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us; but he answered and said, Verily, I say unto you, I know you not" (Matt. xxv. 1—13). That there is a spiritual sense in every part of this parable, and consequently a divine holiness, can only be seen by those who are apprised of the existence of a spiritual sense, and are acquainted with its nature. In the spiritual sense, by the kingdom of God is meant heaven and the church; by the bridegroom, the Lord; by a wedding, the marriage of the Lord with heaven and the church by the good of love and faith; by virgins, those who belong to the church; by ten, all; by five, some part; by lamps, the truths of faith; by oil, the good of love; by sleeping and awaking, the life of man in the world, which is natural life, and his life after death which is spiritual; by buying, to procure for themselves; by going to them that sell and buying oil, to procure for themselves the good of love from others after death: and because this is then impracticable, therefore, although they came with their lamps and the oil they had bought to the marriage door, yet the bridegroom said unto them, "I know you not;" the reason is, because man, after the conclusion of his life in this world, retains the nature and quality which he had acquired by that life. From hence it is evident, that the Lord spoke by mere correspondences, and this in consequence of speaking from the Divinity which was in him, and belonged to him. That the bridegroom signifies the Lord, that the kingdom of God signifies heaven and the church, and that a marriage



signifies the Lord's marriage with the church by the good of love and of faith; that virgins signify those who are of the church, ten, all; five, some; to sleep, a natural state; to buy, to procure for themselves; a door, entrance into heaven; and not to know, when spoken by the Lord, not to be principled in the love of him;—all this may appear from many passages in the prophetic parts of the Word, where the same expressions have a similar signification. Because virgins signify those who belong to the church, therefore in the prophetic parts of the Word we find so frequent mention made of the virgin and daughter of Zion, of Jerusalem, of Judah, and of Israel; and because oil signifies the good of love, therefore all the holy things of the Israelitish church were anointed with oil. It is also similar in respect to the other parables, and all the words spoken by the Lord; and it was from this ground that the Lord declares that his "words are spirit and are life" (John vi. 63). The case is the same with all the Lord's miracles, which were divine, as signifying various states amongst those with whom the church was to be established by the Lord. Thus when the blind received sight, it signified that they should receive understanding who were in ignorance of the truth; when the deaf received hearing, it signified, that they should hearken and obey who had heard nothing before concerning the Lord, and concerning the Word: when the dead were raised, it signified, that they should become alive, who otherwise would have spiritually perished: and so in other cases. This is meant by the Lord's reply to the disciples of John, who sent to ask whether he was he who should come: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matt. xi. 3, 4, 5). Moreover, all the miracles related in the Word contain in them such things as relate to the Lord, to heaven, and the church; on which account they are divine miracles, and are distinguished from miracles not divine. These few observations may serve to illustrate the nature and meaning of the spiritual sense of the Word, and to show that it exists in the whole of it, and in every part.

18. 3. *That it is owing to the spiritual sense that the Word is divinely inspired, and holy in every syllable.* It is asserted in the church, that the Word is holy, inasmuch

as Jehovah God spoke it; but because its holiness does not appear in its literal sense, they who once begin to doubt about its holiness on that account, in the future course of their reading confirm their doubts by many passages they meet with, suggesting these questions: "Can this be holy? Can this be divine?" In order, therefore to prevent the influence of such doubts on men's minds, lest they should destroy the Lord's conjunction with the church that is in possession of the Word, it has pleased the Lord at this time, to reveal its spiritual sense, for the purpose of discovering to mankind in what part of it its divine sanctity lies concealed. But to illustrate this, let us apply to examples. In the Word we find frequent mention made, sometimes of Egypt, sometimes of Assyria, sometimes of Edom, of Moab, of the children of Ammon, of Tyre and Sidon, and of Gog: they, now, who do not know that by those names things relating to heaven and the church are signified, may be easily led into the erroneous notion, that the Word treats much of people and nations, and but little of heaven and the church, thus much about earthly things, and but little about heavenly things; whereas, were such persons acquainted with what is signified by those people and nations, or by their names, this might be a means to lead them out of error into truth. In like manner when it is observed that in the Word frequent mention is made of gardens, groves, and woods; and also of the trees that grow therein, as the olive, the vine, the cedar, the poplar, and the oak: and also of lambs, sheep, goats, calves, oxen; and likewise of mountains, hills, valleys, fountains, rivers, waters, and the like: he who knows nothing of the spiritual sense of the Word must of necessity be led to suppose, that nothing further is meant by these things than what is expressed in the letter; for he little thinks that by a garden, a grove, and a wood, are meant wisdom, intelligence, and science; that by the olive, the vine, and the cedar, the poplar, and the oak, are meant the good and truth of the church, under the different qualities of celestial, spiritual, rational, natural, and sensual; that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection; that by mountains, hills, and valleys, are meant the higher, the lower, and the lowest things relating to the church. The case is in like manner altered, when the reader is aware, that by Egypt is signified what is scientific, by

Assyria what is rational, by Edom what is natural, by Moab the adulteration of good, by the children of Ammon the adulteration of truth, by Tyre and Sidon the knowledges of goodness and truth, and by Gog external worship without internal. When the mind is opened to this knowledge, it may then be able to conceive that the Word treats solely of heavenly things, and that the earthly things mentioned in it are only the subjects wherein those heavenly ones are contained. But it may be expedient to illustrate this also by an example taken from the Word. It is written in David, "The voice of Jehovah is upon the waters: the God of glory thundereth: Jehovah is upon many waters; the voice of Jehovah breaketh the cedars; yea, Jehovah breaketh the cedars of Lebanon; he maketh them also to skip like a calf, Lebanon and Sirion, like a young unicorn: the voice of Jehovah divideth the flames of fire; the voice of Jehovah shaketh the wilderness, Jehovah shaketh the wilderness of Kadesh; the voice of Jehovah maketh the hinds to calve, and discovereth the forests; but in his temple doth every one speak of his glory" (Psalm xxix. 3—9). In this passage, if the reader is not aware that all the particulars thereof are holy and divine as to each single expression, he may say within himself, if he be a merely natural man, "What can this mean that Jehovah sits upon the waters, that by his voice he breaks the cedars, that he causes them to skip like a calf, and Lebanon like a young unicorn; and that he causeth the hinds to calve;" not to mention other particulars: for he knows not that the power of Divine Truth, or the Word, is described by these things in the spiritual sense; for in that sense, by the voice of Jehovah, which is there called thunder, is meant the Divine Truth or Word in its power: by the many waters on which Jehovah sits, are meant the truths thereof; by cedars and by Lebanon, which he breaks and bruises, are meant the falsities of the rational man; by a calf and a young unicorn, are meant the falsities of the natural and sensual man; by a flame of fire, the affection of falsity; by the wilderness, and the wilderness of Kadesh, the church where there is no truth and goodness; by hinds, which the voice of Jehovah causes to calve, are meant the Gentiles who are principled in natural good; and by the forests which he discovers, are meant the sciences and knowledges which the Word opens to them; wherefore it follows, that in his temple every one declares glory; by which is meant, that in all the particulars of the Word

What man does?

there are contained divine truths; for a temple signifies the Lord, and consequently the Word, and also heaven and the church, and glory signifies Divine Truth. Hence it appears, that there is not a single expression in this passage, but what describes the divine power of the Word put forth against falsities of every kind amongst natural men, and the divine power exerted in reforming the Gentiles.

19. There is in the Word a sense still more interior which is called CELESTIAL, concerning which somewhat was said above, n. 6; but this sense cannot easily be unfolded, not being so much the object of intellectual thought, as of will-affection. The true ground and reason why there is in the Word a sense still more interior, which is called celestial, is, because from the Lord proceed Divine Good and Divine Truth, Divine Good from his Divine Love, and Divine Truth from his Divine Wisdom; each is in the Word, for the Word is the Divine Proceeding. It is on this account that the Word imparts life to those that read it under holy influence: but more will be said on this subject in another place, where it will be shown that a marriage of the Lord with the church, and consequently a marriage of goodness and truth, is contained in every particular of the Word.

20. 4. *That the spiritual sense of the Word has heretofore remained unknown.* That all things in nature, both in general and in particular, correspond to things spiritual, and, in like manner, all and every thing in the human body, is shown in the treatise concerning *Heaven and Hell*, n. 87—105. But what is meant by correspondence, has to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the chief of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things; and their ceremonies, and also their statutes, which were rules for the institution of their worship, consisted of mere correspondences; in like manner, every thing in the Israelitish church, their burnt-offerings and sacrifices, with all the particulars belonging to each, were correspondences: so also was the tabernacle, with all

things contained in it: and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of the first-fruits; also, the priesthood of Aaron and the Levites, and their garments of holiness; and beside the things above mentioned, all their statutes and judgments, relating to worship and life, were correspondences. Now, forasmuch as divine things, fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from Divinity, spoke by correspondences; for whatever proceeds from Divinity, when it comes into outward nature, manifests itself in such outward things as correspond with what is divine; which outward things become then the repositories of divine things, otherwise called celestial and spiritual, which lie concealed within them.

21. I have been informed, that the men of the Most Ancient Church, which was before the flood, were of so heavenly a genius, that they conversed with angels, and that they had the power of holding such converse by means of correspondences; hence the state of their wisdom became such, that, on viewing any of the objects of this world, they not only thought of them naturally, but also spiritually, thus in conjunction with the angels of heaven. I have been further informed, that Enoch, who is spoken of in Genesis, chap. v. 21—24, together with his associates collected correspondences from the lips of these celestial men, and transmitted the science of them to posterity; in consequence of which, the science of correspondences was not only known in many kingdoms of Asia, but also much cultivated, particularly in the land of Canaan, Egypt, Assyria, Chaldea, Syria, and Arabia, and in Tyre, Sidon, and Nineveh; and that from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the oldest writers of that country.

22. But as the representative rites of the church, which were correspondences, began, in process of time, to be corrupted by idolatrous and likewise magical applications of them; therefore the science of correspondences was, by the divine providence of the Lord, gradually lost, and, amongst the Israelitish and Jewish people entirely obliterated. The divine worship of that people consisted indeed of mere correspondences, and consequently was representative of heavenly things; but still they had no knowledge

of a single thing represented; for they were altogether natural men, and therefore had neither inclination nor ability to gain any knowledge of spiritual and celestial subjects: for the same reason they were necessarily ignorant of correspondences, these being representations of things spiritual and celestial in things natural.

23. The reason why the idolatries of the Gentiles of old took their rise from the science of correspondences, was, because all things that appear on the face of the earth have correspondence; consequently, not only trees and vegetables, but also beasts and birds of every kind; with fishes and all other things. The ancients, who were versed in the science of correspondences, made themselves images, which corresponded with heavenly things; and were greatly delighted with them by reason of their signification, and because they could discern in them what related to heaven and the church: they therefore placed those images not only in their temples, but also in their houses; not with any intention to worship them, but to serve as means of recollecting the heavenly things signified by them. Hence, in Egypt, and in other places, they made images of calves, oxen, and serpents, and also of children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents the prudence of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth; and so in other instances. Succeeding ages, when the science of correspondences was obliterated, began to adore as holy, and at length to worship as deities, the images and resemblances set up by their forefathers, because they found them in and about their temples. The case was the same with other nations; as with the Philistines in Ashdod, whose God, Dagon (concerning whom, see I Sam. v. 1 to the end) was, in its upper part, like a man, and in its lower part like a fish; the reason of which was, because a man signifies intelligence, and a fish, science, which make a one. For the same reason, the ancients performed their worship in gardens and in groves, according to the different kinds of trees growing in them, and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree something that had relation thereto; as the olive, the good of love; the vine, truth derived from that good; the cedar, good and truth rational; a mountain signified the highest heaven; a hill,

the heaven beneath. That the science of correspondences remained amongst many eastern nations, even till the coming of the Lord, may appear also from the wise men of the east, who visited the Lord at his nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9, 10, 11); for the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense, spiritual good; and myrrh, natural good; which are the three constituents of all worship. But still there was no knowledge whatever of the science of correspondences amongst the Israelitish and Jewish people, although all parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were mere correspondences; the reason was, because they were idolaters at heart and consequently of such a nature and genius, that they were not even willing to know that any part of their worship had a celestial and spiritual signification, for they believed that all the parts of it were holy of themselves; wherefore had the celestial and spiritual significations been revealed to them, they would not only have rejected, but also have profaned them: for this reason heaven was so shut to them, that they scarcely knew whether there was such a thing as eternal life. That such was the case with them, appears evident from the circumstance, that they did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning him and foretold his coming; and they rejected him solely on this account, because he instructed them about a heavenly kingdom, and not about an earthly one; for they wanted a Messiah who should exalt them above all the nations in the world, and not a Messiah who should provide only for their eternal salvation. They affirm, however, that in the Word are contained many arcana, which are called mystical; but they have no inclination to learn that those arcana relate to the Lord. Tell them that they relate to gold, and they immediately desire to know them.

24. The reason why the science of correspondences, which is the key to the spiritual sense of the Word, was not discovered to later ages, was, because the Christians of the primitive church were men of such great simplicity, that it was impossible to discover it to them; for had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of

Christianity, there arose thick clouds of darkness, and overspread the whole Christian world, in consequence of the establishment of the papal dominion; and they who are subject thereto, and have confirmed themselves in its false doctrines, have neither capacity nor inclination to apprehend any thing of a spiritual nature, consequently, what is the nature of the correspondence of things natural with things spiritual in the Word: for by this they would be convinced, that by Peter is not meant Peter, but the Lord as a rock, signified by Peter: and they would also be convinced, that the Word, even to its inmost contents, is divine, and that the papal decrees respectively are of no account. But after the reformation, as men began to divide faith from charity, and to worship God under three persons, consequently three gods, whom they conceive to be one, therefore at that time heavenly truths were concealed from them; for if they had been discovered they would have been falsified, and would have been abused to the confirmation of faith alone without being at all applied to charity and love: thus also men would have closed heaven against themselves.

25. The reason why the spiritual sense of the Word is at this day made known by the Lord, is, because the doctrine of genuine truth is now revealed; and this doctrine, and no other, agrees with the spiritual sense of the Word. This sense is likewise signified by the Lord's appearing in the clouds with glory and power (Matt. xxiv. 30, 31): which chapter treats of the consummation of the age, by which is meant the last time of the church. The opening of the Word as to its spiritual sense was also promised in the Revelation, and that sense is there meant by the white horse, and by the great supper to which all are invited (chap. xix. 11—18). That the spiritual sense for a long time will not be acknowledged, and that this will be solely owing to the influence of those who are principled in falsities of doctrine, particularly concerning the Lord, and therefore do not admit truths, is meant in the Revelation by the beast, and by the kings of the earth, who would make war with him that sat on the white horse, chap. xix. 19; by the beast are meant the Roman Catholics, as chap. xvii. 3; and by the kings of the earth are meant the Reformed, who are principled in falsities of doctrine.

26. 5. *That hereafter the spiritual sense of the Word will be made known unto none, but those who are principled*



*in genuine truths from the Lord.* The reason is, because no one can see the spiritual sense, except it be given him by the Lord alone, and except he be principled in divine truths from the Lord. For the spiritual sense of the Word treats solely of the Lord and of his kingdom, and that is the sense which his angels in heaven are in the perception of, for it is his divine truth there. This it is possible for man to violate, supposing him versed in the science of correspondences, and desirous thereby to explore the spiritual sense of the Word, under the influence of his own self-derived intelligence alone; for by some correspondences with which he is acquainted, he may pervert the spiritual sense, and force it even to confirm what is false; and this would be to offer violence to divine truth, and consequently to heaven also; wherefore, if any one wishes to open that sense by virtue of his own power, and not of the Lord's, heaven is closed against him; in which case, he either loses sight of all truth, or falls into spiritual insanity. To this may be added another reason, viz., that the Lord teaches every one by means of the Word, and grounds his teaching on the knowledges which man is in possession of, never infusing new ones immediately; wherefore unless a man be principled in divine truths, or if he be only in possession of a few truths, and in falsities at the same time, he may falsify truths by falsities; as is done by every heretic, as is well known, with regard to the literal sense of the Word. To prevent, therefore, any person from entering into the spiritual sense, and perverting the genuine truth which belongs to that sense, there are guards set by the Lord, which are signified in the Word by the cherubs. This was made known to me by the following representation: "It was given to me to see great purses which had the appearance of bags, in which was stored up money in great abundance: and as they were open, it seemed as if any one might take out, yea, steal away, the money therein deposited; but near those two purses sat two angels, as guards. The place where they were laid appeared like a manger in a stable. In a neighboring apartment were seen modest virgins with a chaste wife; and near that apartment stood two infants, and information was given, that they were to be treated in their sports, not in a childish way, but according to wisdom. Afterwards there appeared a harlot; and lastly, a horse lying dead. On seeing these things I was instructed, that thereby was represented the

literal sense of the Word, in which is contained the spiritual sense. Those large purses full of money signified the knowledges of truth in great abundance. Their being open, and yet guarded by angels, signified, that any one might take thence the knowledges of truth, but that there was need of caution lest he should falsify the spiritual sense, in which are naked truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding; this is the signification of a manger, because a horse that feeds there signifies understanding. The modest virgins who were seen in a neighboring apartment, signified the affections of truth: and the chaste wife signified the conjunction of goodness and truth. The infants signified the innocence of wisdom therein; they were angels from the third heaven, who all appear as infants. The harlot with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of the Word is destroyed: a harlot signifies falsification, and a dead horse signifies the non-understanding of truth."

### III. THAT THE LITERAL SENSE OF THE WORD IS THE BASIS, THE CONTINENT, AND THE FIRMAMENT,\* OF ITS SPIRITUAL AND CELESTIAL SENSES.

27. In every divine work there is a first, a middle, and a last, and the first passes through the middle to the last, and thereby exists and subsists; hence the last is the basis. The first also is in the middle, and by means of the middle in the last; and thus the last is the continent. And because the last is the continent and the basis, it is also the firmament.

28. The learned reader will be able to comprehend the propriety of calling those three, end, cause, and effect, and also *esse*, *fieri*, and *existere*;† and that the end answers to

\* The word *continent* is here used to signify that which contains any thing, being derived from the Latin word *contineo*, which signifies to contain; and the word *firmament* is used to signify that which supports any thing, or renders it firm, from the Latin word *firmitas*, which signifies to make firm or support.

† We cannot possibly enable the unlearned reader to comprehend the meaning of the three Latin words here used, otherwise than by referring him to what was said above, n. 18, concerning the *esse*, the essence, and the existence of God; and if he has a right notion of the

*esse*, the cause to *feri*, and the effect to *existere*; consequently, that in every complete thing there is a trinity, which is called first, middle, and last; likewise, end, cause, and effect; and also, *esse*, *feri*, and *existere*. He who comprehends this reasoning will be able to comprehend also, that every divine work is complete and perfect in the last; and likewise that in the last is contained the whole, because the prior things are contained together in it.

29. From this ground it is, that by the number three, in the Word, according to its spiritual sense, is signified what is complete and perfect; and also, the all or whole together. Because this is the signification of that number, therefore it is so frequently applied in the Word, when that signification is intended to be expressed; as in the following places: Isaiah was to go naked and barefoot *three years* (Isaiah xx. 3); Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli, and Eli understood him the *third time* (1 Sam. iii. 1—8); David said to Jonathan, that he would hide himself in the field *three days*; and Jonathan afterwards shot *three arrows* beside the stone; and David, lastly, bowed himself *three times* before Jonathan (1 Sam. xx. 5, 12—42); Elijah stretched himself *three times* on the widow's son (1 Kings xvii. 21); Elijah commanded to pour water on the burnt-offering *three times* (1 Kings xviii. 34); "Jesus said, The kingdom of heaven is like unto leaven, which a woman took and hid in *three measures* of meal, till the whole was leavened" (Matt. xiii. 33); Jesus said to Peter, that he should deny him *thrice*, (Matt. xxvi. 34); Jesus said *three times* unto Peter, Lovest thou me? (John xxi. 15, 16, 17.) Jonah was in the whale's belly *three days and three nights* (Jonah i. 17); "Jesus said, Destroy this temple, and in *three days* I will raise it up" (John ii. 19); Jesus prayed *three times* in the garden of Gethsemane (Matt. xxvi. 39—44); Jesus rose again on the *third day* (Matt. xxviii. 1); beside many other passages, where the number three is mentioned; and it is mentioned where a work finished and perfect is the subject treated of, because such a work is signified by that number.

30. These observations are premised with a view to the conclusions which follow, in order that they may be intel-

distinction between those three terms, he will then be able to form a good idea of what is here meant by *esse*, *feri*, and *existere*. The terms literally signify, *to be*, *to become*, and *to exist*.

lectually comprehended; particularly, at present, that it may be fully understood, that the natural sense of the Word, which is its literal sense, is the basis, continent, and firmament, of its spiritual and celestial senses.

31. That in the Word there are three senses, was shown above, n. 6, 19; also, that the celestial sense, is its first sense, the spiritual sense its middle sense, and the natural sense its last sense: hence the rational man may conclude, that the first, which is celestial, passes by its middle, which is spiritual, to its last, which is natural; and that thus its last is the basis: also, that its first which is celestial, is in its middle, which is spiritual, and by this in its last, which is natural; and that hence, its last, which is natural, and is the literal sense of the Word, is the continent; and whereas it is the continent and basis, that it is also the firmament.

32. But how these things are, would require many pages to explain fully, as they are arcana of heaven, and subjects of angelic contemplation; nevertheless they will be elucidated, as far as possible, in the treatises of *Angelic Wisdom concerning the Divine Love and Wisdom*, and *concerning the Divine Providence*. It is sufficient for the present, if, from what has been said above, we are enabled to draw this conclusion: that in the Word, which is a divine work expressly given for the salvation of mankind, the ultimate sense, which is natural, and is called the literal sense, is the basis, continent, and firmament, of the two interior senses.

33. Hence it follows, that the Word without its literal sense, would be like a palace without a foundation; that is, like a palace in the air and not on the ground, which could only be the shadow of a palace, and must vanish away; also, that the Word, without its literal sense, would be like a temple in which are many holy things, and in the midst thereof the holy of holies, without a roof and walls to form the continents thereof; in which case its holy things would be plundered by thieves, or be violated by the beasts of the earth and the birds of heaven, and thus be dissipated. In the same manner, it would be like the tabernacle, in the inmost place whereof was the ark of the covenant, and in the middle part the golden candlestick, the golden altar for incense, and also the table for shewbread, which were its holy things, without its ultimates, which were the curtains and veils. Yea, the Word without its literal sense would be like the human body

without its coverings, which are called skins, and without its supporters, which are called bones, of which, supposing it to be deprived, its inner parts must of necessity be dispersed and perish. It would also be like the heart and the lungs in the thorax, deprived of their covering, which is called the *pleura*, and their supporters, which are called the ribs; or like the brain without its coverings, which are called the *dura* and *pia mater*, and without its common covering, continent and firmament, which is called the skull. Such would be the state of the Word without its literal sense; wherefore it is said in Isaiah, that "the Lord will create upon all the glory a covering" (iv. 5).

34. Similar to this would be the state of the heavens, where the angels dwell, without the world, where men dwell, mankind being the basis, continent, and firmament thereof, and the Word being with men and in them. For all the heavens are distinguished into two kingdoms, which are called the celestial kingdom and the spiritual kingdom; and those two kingdoms are founded on the natural kingdom, the subjects of which are men.\*

35. That the prophets of the Old Testament represented the Lord as to the Word, and thereby signified the doctrine of the church derived from the Word, and that hence they were called sons of man, was shown in the *Doctrine respecting the Lord*, n. 28; whence it follows, that by the various things which they suffered and endured, they represented the violence offered by the Jews to the literal sense of the Word; as where Isaiah was commanded to put off the sackcloth from his loins, and his shoes from his feet, and to go naked and barefoot three years (Isaiah xx. 2, 3): in like manner where Ezekiel was commanded to take a barber's razor, and cause it to pass upon his head and upon his beard, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to disperse a third part to the wind, and to bind a little thereof in his skirts, and at length to cast it in the midst of the fire and burn it (Ezekiel. v. 1—4). The ground and reason of this signification and representation, is, because by the head is signified wisdom derived from the Word, hence by the hair and by the beard is signified the ultimate of truth. In consequence of this signification

\* That the angelic heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the treatise on *Heaven and Hell*, n. 20—28.

it was a mark of great mourning, and also a great disgrace, for any one to make himself bald, and likewise to appear bald. For this cause, and no other, the prophet was directed to shave the hair of his head and his beard, that thereby he might represent the state of the Jewish church as to the Word: this too, and no other, was the reason, why the forty and two children, who called Elisha bald-head, were torn in pieces by two bears (2 Kings ii. 23, 24, 25); for the prophet, as was before observed, represented the Word, and baldness signifies the Word without its ultimate sense. That the Nazarites represented the Lord as to the Word in its ultimates, will be seen below, n. 49; and therefore it was an ordinance with them that they should cause their hair to grow, and should shave no part of it: the term Nazarite, also, in the Hebrew tongue, signifies the head of hair. It was also an ordinance for the high priest, that he should not shave his head (Levit. xxi. 10); and in like manner for the father of a family (Levit. xxi. 5). Hence it was that baldness was esteemed a great disgrace; as may appear from the following passages: "On all their heads shall be *baldness*, and every beard shall be cut off" (Isaiah xv. 2; Jerem. xlvi. 37). "Shame shall be upon all faces, and *baldness* upon all their heads" (Ezek. vii. 18). "Every head was made *bald*, and every shoulder was peeled" (Ezek. xxix. 18). "I will bring up sackcloth upon all loins, and *baldness* upon every head" (Amos viii. 10). "Make thee *bald*, and poll thee for thy delicate children, enlarge thy *baldness* as the eagle; for they are gone into captivity from thee" (Micah i. 16); where, by putting on and enlarging baldness, is signified to falsify the truths of the Word in its ultimates; for when these are falsified, as was done by the Jews, the whole Word is destroyed: for the ultimates of the Word are its *fulcra* and supports, yea, every single expression is a *fulcrum* and support of its celestial and spiritual truths. As hair of the head signifies truth in its ultimates, therefore, in the spiritual world, all who despise the Word, and falsify its literal sense, appear bald; but they who honor and love it, appear adorned with decent and becoming hair. On this subject see also below, n. 49.

36. The Word in its ultimate or natural sense, which is the sense of the letter, is signified also by the wall of the holy Jerusalem, the building whereof was jasper; and by the foundations of the wall, which were precious

stones; and also by the gates, which were pearls, (Rev. xxi. 18—21); for by Jerusalem is signified the church as to doctrine; but more may be seen on this subject in the following article. From what has been here observed it may appear, that the literal sense of the Word, which is its natural sense, is the basis, continent, and firmament, of its interior senses, which are spiritual and celestial.

#### IV. THAT IN THE LITERAL SENSE OF THE WORD, DIVINE TRUTH IS IN ITS FULNESS, IN ITS SANCTITY, AND IN ITS POWER.

37. The reason why the Word, in its literal sense, is in its fulness, in its sanctity, and in its power, is, because the two prior, or interior senses, which are called the spiritual and celestial sense, are simultaneously contained in the natural sense, which is the sense of the letter, as was said above, n. 29; but in what manner they are so simultaneously contained, shall be now shown.

38. Both in heaven, and in the world, are two kinds of order,\* successive order, and simultaneous order. In successive order one thing succeeds and follows another, from what is highest to what is lowest; but in simultaneous order one thing adjoins to another, from what is innermost to what is outermost. Successive order is like a column with degrees from highest to lowest; but simultaneous order is

\* The author's reasoning in this place, concerning *successive* and *simultaneous order*, may probably appear, to many readers, abstracted and obscure. He is endeavoring to explain how the celestial and spiritual senses of the Word exist together, and at once, in the natural sense. With this view he distinguishes between what he calls successive and simultaneous order. By *successive order* he means the arrangement of things one after another, in regular succession; as of the different degrees of a column from top to bottom, or of the different states of the atmosphere in respect to density, from the surface of the earth upwards. But by *simultaneous order* he means the arrangement of things one within another; as of the contents between a centre and its circumference; or as of three atmospheres, existing one within the other; or as of the end, the cause, and the effect. Thus he shows that as the end and the cause exist together, and at once, in the effect, so, according to the same law of simultaneous order, the celestial and spiritual senses of the Word exist together, and at once, in the natural sense. For further information on the subject, see the *Treatise on Heaven and Hell*, n. 38; that on the *Intercourse between the Soul and the Body*, n. 16; and the *Angelic Wisdom concerning the Divine Love and Wisdom*, Part 3, where the doctrine of degrees is very fully explained.

like a work whose centre and circumferences have a regular coherence, even to the extremest surface. We shall now show in what manner successive order becomes, in its ultimates, simultaneous order, which is thus: the highest parts of successive order become the inmost of simultaneous order, and the lowest parts of successive order become the outermost of simultaneous order, just as would be the case with a column of degrees, were it to sink down and become a coherent body in a plane. Thus what is simultaneous is formed from what is successive: and this is the case in all and every thing in the natural world, and in all and every thing in the spiritual world; for there is every where a first, a middle, and a last, and the first, by means of the middle, tends and proceeds to its last. To apply now this reasoning to the Word: the celestial, spiritual, and natural principles proceed from the Lord in successive order, and in their last, or ultimate, they are in simultaneous order: thus, then, the celestial and spiritual senses of the Word are simultaneously contained in its natural sense. When this truth is comprehended, it will be easy to see how the natural sense of the Word, which is its literal sense, is the continent, basis, and firmament, of its spiritual and celestial senses; and also, in what manner Divine Good and Divine Truth, in the literal sense of the Word, are in their fulness, in their sanctity, and in their power.

39. From hence it must appear evident, that the Word is preëminently the Word in its literal sense; for in this sense spirit and life are inwardly contained; and this is what the Lord meant when he said, "The words which I speak unto you, they are spirit and they are life" (John vi. 63); for the Lord spoke his words before the world, and in the natural sense. The celestial and spiritual senses are not the Word without the natural sense, which is the sense of the letter; for in such case they would be like spirit and life without a body; or, as was said above, n. 33, like a palace which has no foundation.

40. The truths of the literal sense of the Word are, in some cases, not naked truths, but only appearances of truth, and are like similitudes and comparisons taken from the objects of nature, and thus accommodated and brought down to the apprehension of simple minds and of children. But whereas they are at the same time correspondences, they are the receptacles and abodes of genuine truth; and



they are like containing vessels,—like a crystalline cup containing excellent wine, or a silver dish containing rich meats; or they are like garments clothing the body,—like swaddling clothes on an infant, or an elegant dress on a beautiful virgin: they are also like the scientifics of the natural man, which comprehend in them the perceptions and affections of truth of the spiritual man. The naked truths themselves, which are included, contained, attired, and comprehended, are in the spiritual sense of the Word, and the naked principles of good are in its celestial sense. But let us illustrate this by instances from the Word: Jesus said, “Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess; thou blind Pharisee! cleanse first that which is within the cup and platter, that the outside of them may be clean also” (Matt. xxiii. 25, 26): in this passage the Lord spoke by ultimates, or things of the lowest order, which at the same time are continents: he uses the words “cup and platter,” because by the cup is meant wine, and by wine is signified the truth of the Word, and by the platter is meant meat, and by meat is signified the good of the Word: wherefore by making clean the inside of the cup and platter, is signified, to purify the interiors of the mind, which relate to the will and the thoughts, thus to the love and faith, by means of the Word; and by the consequent cleansing of the outside, is signified, that thus the exteriors are purified, which are the words and works, inasmuch as these derive their essence from the former. Again: Jesus said, “There was a certain rich man, who was clothed in purple, and fine linen, and fared sumptuously every day; and there was a certain beggar, named Lazarus, who was laid at his gate, full of sores” (Luke xvi. 19, 20): in this passage also the Lord spoke by natural things, which were correspondences, and contained in them spiritual things: by the rich man is meant the Jewish nation, who are called rich, because they were in possession of the Word, in which are spiritual riches; by the purple and fine linen, with which the rich man was clothed, are signified the good and truth of the Word, by purple its good, and by fine linen its truth; by faring sumptuously every day, is signified the delight which the Jewish people took in possessing and reading the Word; by the beggar Lazarus are meant the Gentiles, because they were not in possession of the Word; by Lazarus lying at

the rich man's gate, is meant, that the Gentiles were despised and rejected by the Jews; by being full of sores is signified, that the Gentiles, by reason of their ignorance of truth, were in many falsities. The reason why the Gentiles are meant by Lazarus, is, because the Gentiles were beloved by the Lord, as that Lazarus was whom he raised from the dead (John xi. 3, 5, 26); who is called his friend (John xi. 11); and who sat with him at table (John xii. 2). From these two passages it is evident, that the truths and goods of the literal sense of the Word are like vessels and garments, to contain and cover the naked good and truth, which lie concealed in the spiritual and celestial senses of the Word.

41. Since the Word, in its literal sense, is of such a nature, it follows of consequence, that they who are principled in divine truths, and in a belief that the Word, in its internal parts, is divine and holy, see divine truths in natural light, whilst they read the Word in a state of illustration from the Lord, and more especially if they believe that the Word is of such a nature by virtue of its spiritual and celestial senses; for the light of heaven, in which the spiritual sense of the Word is, descends by influx into the natural light, in which the literal sense of the Word is, and illuminates the intellectual principle of man, which is called his rational principle, and makes him see and acknowledge divine truths, both where they are manifest, and where they lie concealed. This effect of the influx of light from heaven, takes place, with some, even when they are not aware of it.

42. As the Word, in its inmost contents, by virtue of its celestial sense, is like a gentle burning flame, and in its middle contents, by virtue of its spiritual sense, is like an illustrating light; it follows hence, that in its ultimate or last contents, by virtue of its natural sense, in which are the two other senses, it is like a ruby, and like a diamond; by virtue of the celestial flame like a ruby, and by virtue of the spiritual light like a diamond. And since this is the nature and quality of the Word in its literal sense, therefore the Word is meant, in that sense, by the precious stones of which the foundations of the New Jerusalem were built: also by the urim and thummim on the ephod of Aaron: and likewise by the precious stones in the Garden of Eden, wherein the king of Tyre is said to have been: and further, by the curtains and vails of the tabernacle: in like manner,

by the external parts of the temple at Jerusalem. And the Word in all its glory, was represented in the person of the Lord, when he was transfigured.

43. 1. *That the truths of the literal sense of the Word are meant by the precious stones, of which the foundations of the New Jerusalem were built, as mentioned in Revelation, chap. xxi. 17—21, follows from this circumstance; that by the New Jerusalem is signified the New Church, in respect to doctrine derived from the Word, as is shown in the Doctrine of the Lord, n. 62, 63; wherefore, by its wall, and the foundations of the wall, nothing can be meant but the external of the Word, which is its literal sense; for it is this sense from which doctrine is derived, and, by doctrine, the church; and this sense is like a wall with its foundations, that encompasses and secures the city. The New Jerusalem and its foundations are thus described in the Revelation: The angel "measured the wall thereof, a hundred forty and four cubits, according to the measure of a man, that is, of an angel. And the wall had twelve foundations, garnished with all manner of precious stones. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst"* (xxi. 17—20). By the number one hundred and forty-four are signified all the truths and good things of the church derived from doctrine grounded in the literal sense of the Word; the same is signified by twelve; by a man is signified intelligence; by an angel is signified divine truth, whence intelligence is derived; by measure is signified their quality; by a wall and its foundations is signified the sense of the letter of the Word; and by precious stones, the truths and good things of the Word in their order, from whence doctrine is derived, and, by doctrine, the church.

44. 2 *That the truths and good things of the literal sense of the Word are meant by the urim and thummim. The urim and thummim were on Aaron's ephod, whose priesthood was representative of the Lord with respect to divine good, and the work of salvation. By the garments of the priesthood, or of holiness, was represented divine truth from divine good; by the ephod was represented divine truth in its last or ultimate state, consequently, the Word in its literal sense, for this is divine truth in its ulti-*

mate, as was shown above; hence by the twelve precious stones, with the names of the twelve tribes of Israel, which were the urim and thummim, were represented divine truths, as derived from divine good, in their whole complex. Concerning the ephod, with the urim and thummim, Moses has these words: "They shall make the ephod of gold, of blue, and of purple, of scarlet and fine twined linen, with cunning work; and thou shalt make the breast-plate of judgment with cunning work, after the work of the ephod—and shalt set in it settings of stones, even four rows of stones. The first row shall be a sardius, a topaz, and a carbuncle;—and the second row shall be an emerald, a sapphire, and a diamond; and the third row, a ligure, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper; and the stones shall be with the names of the children of Israel;—the engravings of a signet, every one with his name, they shall be according to the twelve tribes;—and Aaron shall bear the judgment of the children of Israel upon his heart, before Jehovah continually" (Exod. xxviii. 6, 15—21, 30). What is represented by Aaron's garments, his ephod, his robe, his coat, his mitre, and his belt, is explained in the work entitled *Arcana Cælestia*; where, in treating on that chapter, it is shown, that by the ephod is represented divine truth in its last or ultimate; by the precious stones therein are signified truths transparent by virtue of good; by twelve precious stones, all ultimate truths rendered transparent by the good of love in its order; by the twelve tribes of Israel, all things relating to the church; by the breast-plate, divine truth, derived from divine good; by the urim and thummim, the brilliancy of divine truth derived from divine good in its ultimates; for urim signifies a shining fire, and thummim, brilliancy, in the angelic tongue, and, in the Hebrew tongue, integrity. In the same work it is also shown, that responses were given by the variegations of light, accompanied by a tacit perception, or by an audible voice; with many other circumstances. Hence it may appear evident, that by those stones were likewise signified truths derived from good in the ultimate sense of the Word; nor are responses from heaven given by any other means, inasmuch, as in that sense the Divine Proceeding is in its fulness. That precious stones and diadems signify divine truths in their ultimates, such as are the truths of the literal sense of the Word, was made manifest to me from the precious stones

and diadems which I saw in the spiritual world amongst the angels and spirits there: they served in some cases for ornaments of dress, and in others they were deposited in cabinets, and it was given me to know, that they corresponded to truths in the ultimates, nay, that they even had thence their origin and brilliant appearance. It was by reason of their bearing such a signification, that crowns were seen by John on the head of the dragon (Rev. xii. 3); and on the horns of the beast (Rev. xiii. 1); and that precious stones were seen on the harlot who sat on the scarlet beast (Rev. xvii. 4); such ornaments were seen by John, because by the dragon, the beast, and the harlot, are signified those in the Christian world, who are in possession of the Word.

45. 3. *That the truths of the literal sense of the Word are meant by the precious stones in the garden of Eden, wherein the king of Tyre is said to have been.* It is written in Ezekiel, "King of Tyrus, thou sealest up the sum, full of wisdom, and perfect in beauty; thou hast been in Eden the garden of God: every precious stone was thy covering; the sardius, the topaz and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle; and gold" (xxviii. 12, 13). By Tyrus, in the Word, are signified the knowledges of good and truth; by a king is signified the truth of the church; by the garden of Eden are signified wisdom and intelligence derived from the Word; by precious stones are signified truths, such as are in the literal sense of the Word, bright and transparent by virtue of good; and because these are signified by those stones, therefore they are called his covering; for that the literal sense of the Word serves as a covering for the interior senses, may be seen above.

46. 4. *That the literal sense of the Word is signified by the curtains and vails of the tabernacle.* By the tabernacle, heaven and the church were represented, wherefore the pattern of it was shown to Moses by Jehovah on Mount Sinai. Hence by all things contained in that tabernacle, as the candlestick, the golden altar for incense, and the table whereon was the shew-bread, were represented and signified the holy things of heaven and the church; by the holy of holies, where was the ark of the covenant, was represented and thence signified the inmost of heaven and the church; and by the law written on two tables, and inclosed in the ark, the Lord as respects the Word was signi-

fied. Now as externals derive their essence from internals, and both the one and the other from what is inmost, which in the tabernacle was the law, therefore the holy things of the Word were represented and signified by all things belonging to the tabernacle: hence it follows, that by the ultimates of the tabernacle, as the curtains and the vails, which were its coverings and continents, are signified the ultimates of the Word, which are the truths and goods of its literal sense: and because those things were signified, therefore all the curtains and vails were made of fine twined linen, and blue, and purple, and scarlet double-dyed, with cherubs (Exod. xxvi. 1, 31, 36). The general and particular representations and significations of the tabernacle, and all that was in it, are explained in the *Arcana Cœlestia*. It is there shown, in treating on that chapter of Exodus, that by the curtains and vails were represented the externals of heaven and the church, consequently also the externals of the Word; and further, that by fine linen is signified truth from a spiritual origin: by blue, truth from a celestial origin; by purple, celestial good; by double-dyed scarlet, spiritual good; and by cherubs, the guards of the interiors of the Word.

47. 5. *That the externals of the Word, or the things appertaining to the literal sense, were represented by the externals of the temple at Jerusalem.* The reason of this is, because the temple, as well as the tabernacle, was representative of heaven and the church, and thence, also of the Word. That by the temple at Jerusalem was signified the Divine Humanity of the Lord, he himself teaches in these words: "Destroy this temple, and in three days I will raise it up;—but he spake of *the temple of his body*" (John ii. 19, 21): and wherever the Lord is meant, there also the Word is meant, inasmuch as he is the Word. Now, since the interiors of the temple were representative of the interiors of heaven and the church, and so also of the Word, therefore its exteriors were representative and significative of the exteriors of heaven and the church, and consequently of the exteriors of the Word, which are its literal sense. Concerning the exteriors of the temple it is written, that they were built of whole stones not hewn, and of cedar within, and that all its walls within were carved with figures of cherubs, palm-trees, and openings of flowers; and that the floor was overlaid with gold (1 Kings vi. 7, 29, 30); by all which are likewise signified the externals of the Word, which are the holy things of its literal sense.

48. 6. *That the Word in its glory was represented in the person of the Lord at his transfiguration.* Concerning the Lord's transfiguration in the presence of Peter, James, and John, it is written, 'That his face did shine as the sun, and that his raiment was as the light; and there appeared Moses and Elias talking with him; and that a bright cloud overshadowed him: and that a voice came out of the cloud, saying, This is my beloved Son, hear ye him (Matt. xvii. 1—5). I have been informed that the Lord, on this occasion, represented the Word: by his face, which shone as the sun, was represented his Divine Good; by his raiment, which was as the light, his Divine Truth; by Moses and Elias, the historical and prophetic Word, by Moses, the Word which was written by him, and in general the historical Word, and by Elias, the whole prophetic Word; by the bright cloud which overshadowed the disciples, the Word in its literal sense; wherefore out of this a voice was heard, saying, "This is my beloved Son, hear him:" for all declarations and responses from heaven are constantly delivered by means of ultimates, such as are in the literal sense of the Word; for they are delivered in fulness from the Lord.

49. Thus far we have shown, that the Word in its natural sense, which is the sense of the letter, is in its sanctity and in its fulness; something now shall be said to show, that the Word in that sense is in its *power*. What and how great is the power of the divine truth in the heavens, and also on the earth, may appear from what is said, in the treatise on *Heaven and Hell*, concerning the power of the angels of heaven (n. 228—233). The power of the divine truth operates especially against falsities and evils, consequently against the hells: whosoever engages in combat against these, must support it by truths from the literal sense of the Word. The Lord's power of saving, also is exerted by means of the truths which are with man; for by truths derived from the literal sense of the Word, man is reformed and regenerated, and is then taken out of hell and introduced into heaven. This power the Lord took upon him even as to his Divine Humanity, after he had fulfilled all the contents of the Word even to its ultimates; wherefore he said to the high-priest, speaking of the time when, by the passion of the cross, he should have completed what remained to be fulfilled, "Hereafter ye shall see the Son of man sitting on the right hand of power, and



coming in clouds of heaven" (Matt. xxvi. 64; Mark xiv. 62). The Son of man is the Lord as to the Word: the clouds of heaven signify the Word in the sense of the letter; to sit on the right hand of God is omnipotence by the Word; as also Mark xvi. 19. The power of the Word, in its ultimates, was represented by the Nazarites in the Jewish church, and by Samson, of whom it is said, that he was a Nazarite from his mother's womb, and that his strength lay in his hair; by the word Nazarite, and Nazariteship, is signified hair. That Samson's strength lay in his hair, is plain from these his own words: "There hath not come a razor upon my head, for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man" (Judges xvi. 17). It is impossible for any one to know why the Nazariteship, by which is signified hair, was instituted, and on what ground it was that Samson derived strength from his hair, unless he is first acquainted with the signification of the head in the Word: by the head is signified intelligence, which angels and men have from the Lord by means of divine truth; hence by the hair is signified celestial wisdom in its ultimates, and also divine truth in its ultimates. As this is the signification of hair from its correspondence with the heavens, therefore it was ordained, as a law for the Nazarites, That they should not shave the hair of their heads, because that is the Nazariteship of God upon their heads (Numb. vi. 1—21). For the same reason it was likewise ordained, that the high priest and his sons should not shave\* their heads, lest they should die, and wrath should come upon the whole house of Israel (Levit. x. 6). Since the hair, by reason of this signification, grounded in correspondence, was so holy, therefore *the Son of man*, who is the Lord in respect to the Word, is described even as to his hairs, that they "were white like wool, as white as snow" (Rev. i. 14): in like manner the *Ancient of days* is described (Dan. vii. 9). On this subject also may be seen above, n. 35. In fine, the reason why the power of divine truth, or the Word, resides in its literal sense, is, because the Word in that sense is in its fulness, and the angels of both the Lord's kingdoms, and men on earth, are in that sense together.

\* In our English translation we render the word *uncover*.



V. THAT THE DOCTRINE OF THE CHURCH OUGHT TO BE DRAWN FROM THE LITERAL SENSE OF THE WORD, AND TO BE CONFIRMED THEREBY.

50. It was shown in the foregoing article, that the Word, in its literal sense, is in its fulness, in its holiness, and in its power : and since the Lord is the Word, being the all of the Word, it follows that the Lord, in that sense, is most eminently present, and that from that sense he teaches and enlightens mankind. But the truth of this will fall under the following propositions: 1. *That the Word, without Doctrine, cannot be understood.* 2. *That Doctrine ought to be drawn from the literal sense of the Word.* 3. *But that Divine Truth, which Doctrine is to teach, appears to none but those who are in illustration from the Lord.*

51. 1. *That the Word, without Doctrine, cannot be understood.* The reason is, because the Word, in its literal sense, consists of mere correspondences, to the end that spiritual and celestial things may be simultaneously in it, and that every single expression may afford them a continent and support; therefore divine truths in the literal sense are rarely found naked, but clothed; in which state they are called the appearances of truth, and are more accommodated to the apprehension of the simple, who are not used to any elevation of their thoughts above visible objects. There are also some things which appear like contradictions, when nevertheless there is not a single contradiction in the Word, if it be viewed in its own spiritual light. In some parts, likewise, of the prophetic writings there is a collection of names, of places, and persons, from which in the letter no sense can be gathered, as in the passages above adduced, n. 15. Such, then, being the nature of the Word in its literal sense, it must be very evident, that without doctrine it cannot possibly be understood. But this will be best illustrated by examples. It is said, for instance, "that Jehovah repenteth" (Exod. xxxii. 12, 14; Jonah iii. 9; iv. 2); and it is also said, "that Jehovah doth not repent" (Numb. xxiii. 19; 1 Sam. xv. 29); which apparently contradictory passages, without doctrine, are not reconcilable. It is said, that Jehovah visiteth "the iniquity of the fathers upon the children, to the third and fourth generation" (Numb. xiv. 18); and it is likewise said, "that the fathers shall not be put to death for the children, neither

the children for the fathers, but every man shall be put to death for his own sin" (Deut. xxiv. 16). These passages, without doctrine, seem contradictory, but when illustrated by doctrine, they are in perfect agreement. Jesus saith, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Without doctrine it might be supposed, from these words, that every one would certainly receive what he requests; but doctrine teaches, that whatsoever a man asks, not from himself, but from the Lord, that is granted him; for thus the Lord explains himself: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7). The Lord says, "Blessed are the poor, for theirs is the kingdom of God" (Luke vi. 20). Without doctrine it may be imagined, that heaven is designed for the poor, and not for the rich; but doctrine teaches that the poor in spirit are here meant; for the Lord says in another place, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 5). Again, the Lord says, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged" (Matt. vii. 1, 2; Luke vi. 37). Without doctrine a person might here be led to this conclusion, that he ought not to judge in respect to an evil man, that he is evil; whereas from doctrine it appears, that it is lawful to judge, if it be done righteously; for the Lord says, "Judge righteous judgment" (John vii. 24). Again, the Lord saith, "Be not ye called Rabbi, for one is your master, even Christ;—and call no man your father upon earth, for one is your Father who is in heaven; neither be ye called masters, for one is your master, even Christ" (Matt. xxiii. 8, 9, 10). These words unexplained by doctrine, would seem to imply, that it is not lawful to call any person teacher, father, or master: whereas by doctrine we learn that this is lawful in a natural sense, though it be unlawful in a spiritual sense. Again, Jesus said to his disciples, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). From these words it might be concluded, that the disciples of the Lord are to sit hereafter in judgment; when the truth is, that they cannot judge any person: doctrine therefore must explain how this mystery is to be understood: and this unfolds it, by teaching that the Lord alone, who is omniscient, and knows all hearts, will sit in judgment, and is

able to judge; and that by his twelve disciples is meant the church in respect to all the truths and goods which it has from the Lord by means of the Word: from whence doctrine concludes, that those truths and goods are to judge every once; according to the words of the Lord in John (iii. 17, 18; xii. 47, 48). Whosoever reads the Word without doctrine, does not know how those things cohere together, which are spoken by the prophets concerning the Jewish nation and Jerusalem, where it is said that the church shall continue with that nation, and its seat abide in that city for ever; as in the following places: "Jehovah hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle; out of him shall come forth the corner, out of him the nail, and out of him the battle-bow" (Zech. x. 3, 4, 6, 7). "And I will dwell in the midst of thee,—and Jehovah shall inherit Judah, and shall choose Jerusalem again" (Zech. ii. 11, 12). "It shall come to pass in that day, the mountains shall drop down new wine, and the hills shall flow with milk—and Judah shall dwell for ever, and Jerusalem from generation to generation" (Joel iii. 18, 19, 20). "Behold the days come—in which I will sow the house of Israel and the house of Judah with the seed of man;—that I will make a new covenant with the house of Israel and with the house of Judah; and this shall be the covenant:—I will put my law in their inward parts, and write it in their heart, and will be their God, and they shall be my people" (Jerem. xxxi. 27, 31, 33). "In those days—ten men shall take hold, out of all languages of the nations, of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. viii. 22, 23): so in other places (as Isaiah xlv. 21, 26; xlix. 22, 23; lxxv. 9; lxxvi. 20, 22; Jerem. iii. 18; xxiii. 5; l. 19, 20; Nahum ii. 1; Malachi iii. 4) where the coming of the Lord is treated of, and it is said that these things will come to pass. But the contrary is declared in many other passages, of which the following only shall be here noticed: "I will hide my face from them, I will see what their end shall be, for they are a very froward generation, children in whom is no faith;—I said, I would scatter them into corners, I would make the remembrance of them to cease from among men,—for they are a nation void of counsel, neither is there any understanding in them,—Their vine is of the vine of Sodom, and of the fields of Gomorrah;

their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompense" (Deut. xxxii. 20—35). These things are spoken concerning that nation, as also things of a similar nature elsewhere: see Isaiah iii. 1, 2, 8; v. 3—6; Deut. ix. 5, 6; Matt. xii. 39; xxiii. 27, 28; John viii. 44; and in Jeremiah and Ezekiel throughout. Now the above passages, although they appear contradictory and irreconcilable, are nevertheless perfectly consistent with each other when viewed in their true light according to doctrine; which teaches that by Israel and Judah, in the Word, are not meant Israel and Judah, but the church in both senses; in the one sense, that it is vastated, and in the other sense, that it is to be re-established by the Lord. Several cases of a similar nature occur in the Word; whence it manifestly appears, that the Word without doctrine cannot be understood.

52. From what has been said it is very clear, that they who read the Word without doctrine, or who do not form to themselves doctrine from the Word, are in the dark concerning every truth, and that their minds must be wavering and unsettled, prone to errors, and easily betrayed into heresies; which they will even embrace with eagerness, in case they are supported by the authority and favorable opinion of mankind, and that they may do it with a safe reputation: for the Word is to them as a candlestick without a light in it, and they fancy they see many things in the dark, though they scarcely discern a single object; for doctrine is the only light which can guide them in their inquiries. I have seen such persons examined by the angels, and it was found that they could confirm from the Word whatsoever opinion they pleased, and that they actually do so confirm all such opinions and tenets as favor their own love, and the love of those whom they study to oblige: but I afterwards saw them stripped of their garments, which is a sign that they were destitute of truths; for garments in the spiritual world are truths.

53. 2. *That doctrine ought to be drawn from the literal sense of the Word, and to be confirmed thereby.* The reason of this is, because the Lord is present in that sense, enlightening and teaching man the truths of the church: for all the Lord's operations are performed in fulness, and

the Word in its literal sense is in its fulness, as was shown above; this is the true ground why doctrine ought to be drawn from the literal sense.

54. That the Word is not only intelligible by doctrine, but is also as it were, luminous, appears from the Word's not being intelligible without doctrine, and like a candlestick without light, as was shown above. The Word, therefore, is intelligible by doctrine, and is like a candlestick with a lighted candle. Man then sees more than he had seen before, and also understands such things as he had not before understood. Things dark and discordant he either sees not and passes by, or if he sees them he explains them so as to be consistent with doctrine. The experience of all the christian world proves, that the Word is seen from and explained according to doctrine. All of the reformed church see and explain the Word from and according to their own doctrine; in like manner the Papists, from and according to theirs; nay, the Jews, from and according to theirs. Consequently falsities arise from false doctrine, and truths from that which is true. Hence it appears, that true doctrine is like a candle in the dark, and like a directing post on the road. But doctrine is not only to be drawn from the literal sense of the Word, but it is also to be confirmed by that sense; for if it be not confirmed by it the truth of doctrine appears as if the intellect of man only, and not the divine wisdom of the Lord, were contained in it: and thus doctrine would be like a house in the air, and not upon the earth, and therefore without foundation.

55. The doctrine of genuine truth may also be fully drawn from the literal sense of the Word. For the Word, in that sense, is like a man clothed, whose face and hands are naked. All things necessary to the life of man, and consequently to his salvation, are naked; but the rest are clothed; and in many places where they are clothed, they shine through the clothing, as the face shines through a veil of thin silk. As also the truths of the Word are multiplied by the love of them, and that are arranged in order, they shine more and more clearly through the clothing: but this likewise is effected by doctrine.

56. It may be imagined that the doctrine of genuine truth might be collected by means of the spiritual sense of the Word, which is learnt by the science of correspondences; but doctrine is not attainable by means of that sense,

but only capable of receiving illustration and confirmation from it. For, as was observed above, n. 26, no one can come into the spiritual sense of the Word by means of correspondences, unless he be first in genuine truths derived from doctrine; but it is possible for a person to falsify the Word by some correspondences with which he is acquainted, when he connects them together, and applies them to the confirmation of particular opinions rooted in his mind in consequence of the principles he has imbibed, unless he be principled in genuine truth. Besides, the spiritual sense of the Word is opened to man by the Lord alone, and is guarded by him as the angelic heaven is guarded, for heaven is included in it. It is better therefore for man to study the Word in its literal sense: it is thence, only, that doctrine is afforded.

57. 3. *That genuine truth, which doctrine is to teach, is apparent, in the literal sense of the Word, to those only who are in illustration from the Lord.* Illustration comes from the Lord alone, and is afforded to those who love truths for truth's sake, and apply them to the uses of life: none else can receive illustration from the Word. The reason why illustration comes from the Lord alone, is, because he is in all things of the Word; and the reason of its being afforded only to those who love truths for truth's sake, and apply them to the uses of life, is, because they are in the Lord, and the Lord in them. For the Lord is his own Divine Truth; and when this is loved for its own sake, which is the case when it is applied to use, then the Lord is in it, and is thus present with the man. This the Lord teaches in John: "At that day ye shall know—that ye are in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me;—and I will love him, and will manifest myself to him. And my Father will love him, and we will come unto him, and make our abode with him" (xiv. 20, 21, 23). And in Matthew: "Blessed are the pure in heart, for they shall see God" (v. 8). These are they who are in illustration when they read the Word, and to whom the Word appears in its brightness and transparency.

58. The reason why the Word appears to such in its brightness and transparency, is, because there is both a spiritual and celestial sense in every part of the Word, and these senses are in the light of heaven; wherefore the Lord, by these senses and their light enters by influx into

the natural sense of the Word, and into the light thereof abiding in man. Hence man acknowledges the truth from an interior perception, and afterwards sees it in his own thought, and this as often as he is in the affection of truth for truth's sake; for perception comes from affection, and thought from perception, and thence arises acknowledgment, which is called faith. But more of this shall be said in the following article concerning the conjunction of the Lord with man through the Word.

59. With these, the first thing to be done is, to collect for themselves doctrine from the literal sense of the Word, and thus to kindle a light for their further advancement; but after doctrine is collected, and thus the light is kindled, they see the Word by it. But those who do not collect doctrine for themselves, first inquire whether the doctrine collected by others, and received by common consent, agrees with the Word; and to those things which do agree, they give their assent, but dissent from those things which do not agree: thus they form their own doctrine, and, through doctrine, their faith. But this is only the case with those, who, not being too much drawn away by the cares of the World, are able to exercise their intellectual sight: these, if they love truths for truth's sake, and apply them to the uses of life, are in illustration from the Lord; others, if they are, in any degree, in a life according to truth, may learn from them.

60. The very reverse happens, where men interpret the Word by the doctrine of a false religion; and, particularly where they confirm such doctrine by the Word, with a view to their own glory, or to the acquirement of worldly wealth. With such persons the truths of the Word appear as in the shades of night, and falsities as in the light of day: they read truths, but they do not see them, and if they see the shadow of them, they falsify them. These are they whom the Lord describes, as having eyes, and yet they see not, and ears, and yet they do not understand (Matt. xiii. 14, 15); for nothing binds man but his own *proprium*, and the confirmation of what is false: the *proprium* of man is self-love, and the conceit of self-intelligence thence arising; and the confirmation of what is false is darkness counterfeiting light. Hence the light of these men becomes merely natural, and their sight is like that of a person who imagines he sees phantoms in the dark.

61. I have been permitted to converse with several after death, who believed they should shine as the stars in the firmament, because, as they said, they had accounted the Word holy, had often perused it, and had collected many things from it, whereby they had confirmed the tenets of their particular faith, and had acquired the reputation of being great scholars and learned men; in consequence of which they supposed they should be advanced to the dignity of a Michael, or a Raphael. But on the examination of several of them, respecting the love which influenced them in their study of the Word, it was discovered, that some of them had studied it from a principle of self-love, with a view to acquire rank and distinction in the church, and some from a principle of worldly love, with a view to gain. On their examination also, respecting what they had learnt from the Word, it was discovered, that they did not know a single genuine truth, but only what may be called truth falsified, which, in its own proper nature, is falsity; and they were informed that this was a consequence of reading the Word only with a view to themselves and the world, without regarding the truth of faith, and the good of life, as the ends of their reading. For in this case, where self and the world are the ends, the mind, in reading the Word, abides in self and in the world, and hence their thoughts are constantly derived from their own *proprium*, or selfhood, and the *proprium* of man is in utter darkness respecting all things that relate to heaven and the church; so that, in such a state, it is impossible for man to be under the Lord's guidance, and to be elevated by him into the light of heaven; of consequence, it is impossible he should receive any influx from the Lord through heaven. I have also seen such persons admitted into heaven, but when they were discovered to be without truths, they were cast down again: yet still they remained full of the conceit that they deserved to be in heaven. The case is different with those who have studied the Word from the affection of knowing truth for truth's sake, and because it is serviceable to the uses of life, not only in respect to themselves, but also to their neighbor: I have seen such raised up into heaven, and thus into the light wherein divine truth there appears, and at the same time exalted into angelic wisdom, and its happiness; which is life eternal.



VI. THAT, BY THE LITERAL SENSE OF THE WORD, MAN HAS CONJUNCTION WITH THE LORD, AND CONSOCIATION WITH THE ANGELS.

62. The reason that man has conjunction with the Lord by means of the Word, is, because it treats of him alone, and through it the Lord is all in all, and is called the Word, as has been shown in the *Doctrine respecting the Lord*. The reason why such conjunction is effected by the literal sense, is, because the Word, in that sense, is in its fulness, in its holiness, and in its power, as was shown above. This conjunction is not apparent to man, but is wrought in the affection and perception of truth, and thus in the love and faith of Divine Truth in him.

63. The reason that man has consociation with angels by means of the literal sense, is, because the spiritual and celestial senses are included in that sense, and the angels are in those senses, the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of the Lord's celestial kingdom in its celestial sense. Those two senses are evolved or unfolded from the natural or literal sense, whilst it is read by a person who accounts the Word holy. Such evolution is instantaneous; consequently the consociation is so likewise.

64. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been proved to me by manifold experience. It was given to me to perceive, that whilst I was reading the Word in its literal sense, communication was opened with the heavens, sometimes with one society, sometimes with another: what I understood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels, according to the celestial sense, and this in an instant; and as this communication has been perceived by me many thousand times, I have not a single doubt remaining as to its reality. There are spirits, also, who are below the heavens, who abuse this communication; for they read over particular passages in the literal sense of the Word, and immediately observe and note the society with which communication is effected. From these circumstances it is given me to know, by sensible experience, that the Word, as to its literal sense, is a divine medium of conjunction with the Lord, and with heaven.\*

\* Concerning this conjunction by the Word may also be seen what is said in the work on *Heaven and Hell*, n. 303—310.

65. But in what manner this unfolding of those senses takes place, shall also be explained in a few words; but that it may be understood, it will be necessary to bear in mind what was said above, n. 6, 38, concerning successive order and simultaneous order; viz. that what is celestial, spiritual, and natural, follow one after another in successive order, from the highest things which are in heaven, to the lowest which are in the world: that the same things in simultaneous order are in the lowest degree, which is the natural, one being placed in juxtaposition with the other, from the most internal to the most external; and that, in like manner, the successive senses of the Word, the celestial and spiritual, are simultaneously in the natural. These things being comprehended, it may, in some measure, be explained to the understanding, in what manner the two senses, the celestial and the spiritual, are evolved from the natural, whilst man is reading the Word; for then the spiritual angels extract and call forth its spiritual contents, and the celestial angels its celestial contents: nor can they do otherwise, because those things are to them homogeneous, and are in agreement with their nature and essence.

66. But this may first be illustrated by comparisons drawn from the three kingdoms of nature, which are called the *animal*, the *vegetable*, and the *mineral*. In the *animal kingdom*, for instance, when the food is turned to chyle, the blood-vessels extract from thence, and call forth their blood, the nervous fibres their juices, and the substances from whence those fibres originate, their animal spirit. In the *vegetable kingdom*: a tree, with its trunk, branches, leaves, and fruits, is supported on its root; and out of the ground, by means of its root, extracts and calls forth a grosser juice for the trunk, branches and leaves, a purer for the fleshy part of the fruit, and the purest of all for the seeds within the fruit. In the *mineral kingdom*: in some places, in the bowels of the earth, are minerals impregnated with gold, silver, and iron; the gold, silver, and iron, draw their respective elements from the subterraneous exhalations.

67. We will now illustrate, by instances, in what manner the spiritual angels draw forth their sense, and the celestial angels theirs, from the natural sense, in which the Word is with men. Let us take, for examples, five commandments of the decalogue. THE COMMANDMENT, *Honor thy father and mother*. By father and mother, man

understands a father and mother on earth, and also all those who are in the place of father and mother; and by honoring them, he understands to hold them in honor and to obey them. But the spiritual angel understands by father the Lord, and by mother the church, and by honoring them he understands to love them. And the celestial angel by father understands the divine love of the Lord, by mother his divine wisdom, and by honoring them, to do good from him. **THE COMMANDMENT, *Thou shalt not steal.*** By stealing, man understands to rob, to defraud, and under any pretence to take from another what belongs to him; whereas a spiritual angel, by stealing, understands to deprive others of their truths of faith and goods of charity, by means of falsities and evils: but a celestial angel, by stealing, understands to attribute to self what belongs to the Lord, and to appropriate to self his righteousness and merit. Again; ***Thou shalt not commit adultery.*** By committing adultery, man understands to commit whoredom, to be guilty of obscene practices, to indulge wanton discourse, and to entertain lewd thoughts; whereas a spiritual angel, by committing adultery, understands to adulterate the goods of the Word, and to falsify its truths: but a celestial angel, by committing adultery, understands to deny the Divinity of the Lord, and to profane the Word. Again; ***Thou shalt not commit murder.*** By murdering, man understands not only the taking away another's life, but likewise bearing malice and hatred in the heart and breathing a revengeful spirit against any person, even to death: whereas by murdering, a spiritual angel understands to play the devil's part, and destroy men's souls; and a celestial angel, by murdering, understands to hate the Lord, and those things which are the Lord's. Lastly, ***Thou shalt not bear false witness.*** By bearing false witness, man understands also to tell lies, and to defame any person: whereas a spiritual angel, by bearing false witness, understands to declare, and endeavor to persuade others, that what is false is true, and what is evil is good, and *vice versa*: but a celestial angel, by bearing false witness, understands to blaspheme the Lord and the Word. These instances may serve to show, after what manner the spiritual and celestial senses of the Word are unfolded and extracted from the natural sense in which they are included: and, what is wonderful, the angels extract their senses without having any knowledge of a man's thoughts; but still the thoughts of angels and

men make a one by correspondences, like end, cause, and effect; for ends do actually exist in the celestial kingdom, causes in the spiritual, and effects in the natural kingdom. Such conjunction by correspondences results from the laws of creation. Hence then it is, that man has consociation with the angels by means of the Word.

68. The reason that man has consociation with angels by the natural or literal sense of the Word, is, likewise, because in every man, from creation, there are three degrees of life, the celestial, the spiritual, and the natural; man, however, is in the natural degree, so long as he continues in this world; and, at the same time, so far in the spiritual degree, as he is principled in genuine truths, and so far in the celestial degree, as he is principled in a life according to those truths; nevertheless, he is not admitted into the spiritual and celestial degrees themselves till after death. But more concerning this elsewhere.

69. From what has been said, it must appear evident, that only in the Word, by which man has conjunction with the Lord and consociation with the angels, there is spirit and life; as the Lord says, "The words that I speak unto you, they are spirit and they are life" (John vi. 63). "The water that I shall give him, shall be in him a well of water springing up unto everlasting life" (John iv. 14). "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you" (John vi. 27).

#### VII. THAT THE WORD IS IN ALL THE HEAVENS, AND THAT THE WISDOM OF THE ANGELS IS THENCE DERIVED.

70. That the Word is in the heavens, has remained a secret unto this day, nor could it be made known so long as the church was ignorant that angels and spirits are men like men in this our world, and that they resemble them in every particular, with this only difference, that they themselves are spiritual beings, and that all things which they have amongst them are from a spiritual origin; whereas men on earth are natural beings, and all things amongst them are from a natural origin. So long as this remained

concealed, it could never be known that the Word is also in the heavens, and that it is there read by the angelic inhabitants; and also by the spirits who are beneath the heavens. But that this truth might not remain for ever a secret, it has been granted me to be in fellowship with angels and spirits, and to converse with them, and to see what is in their world, and afterwards to relate to mankind many of the things which I have seen and heard: this I have done in a treatise concerning *Heaven and Hell*; from which work it will appear, that angels and spirits are men, and that they have amongst them an abundance of all such things as exist amongst men on earth.\*

71. As to what respects the Word in heaven, it is written in a spiritual style, which differs entirely from a natural style: a spiritual style consists of mere letters, each of which involves some particular sense; and there are marks above the letters, which exalt the sense. The letters in use amongst the angels of the spiritual kingdom, are like the letters used in printing amongst men; and the letters in use amongst the angels of the celestial kingdom, each of which in itself involves some entire sense, are like the old Hebrew letters, but inflected above and beneath, with marks above, between, and within them. As their writing is of such a nature, there are not any names of persons and places in their Word, as in ours, but instead of names are the things which they signify; thus instead of Moses is mentioned the historical Word; instead of Elias, the prophetic Word; instead of Abraham, Isaac, and Jacob, the Lord with respect to his Divine-celestial, his Divine-spiritual, and his Divine-natural; instead of Aaron, the priestly office; instead of David, the kingly office, each in relation to the Lord; instead of the names of the twelve sons of Jacob, or the tribes of Israel, various things respecting heaven and the church; so also instead of the names of the Lord's twelve disciples: instead of Zion and Jerusalem, the church as to doctrine derived from the Word; instead of the land of Canaan, the church itself; instead of the places and cities therein, on this side the river Jordan, and beyond it, various things relating to the

\* That angels and spirits are men, may be seen in that Treatise, n. 73—77, and n. 453—456; that similar things exist amongst them that exist here amongst men, n. 170—190; also, that they have divine worship amongst them, and have preaching in their temples, n. 221—227; likewise writings and books, n. 258—264; and also the Holy Scriptures or Word, n. 259.

church and its doctrine. The case is the same in respect to numbers; they do not occur in the copies of the Word written in heaven, but instead of them are expressed the things with which the numbers correspond. It may hence be seen, that the Word in heaven corresponds to our Word, and that consequently they are one, for correspondences make things one.

72. This is a wonderful circumstance, that the Word in heaven is so written, that the simple may understand it in simplicity, and the wise in wisdom; for there are various points and marks over the letters, which, as was observed, exalt the sense, but to which the simple do not attend, nor understand their meaning; whereas the wise are attentive to them, every one in proportion to his wisdom, even to its highest degree. A copy of the Word, written by angels under the Lord's inspiration, is kept by every considerable society, in a sacred repository appointed for that purpose, to preserve it from any alteration in any of its points and marks. The Word in our world is so far similar to that in heaven, that the simple understand it in simplicity, and the wise in wisdom; but yet this difference of understanding in our world, arises from a different ground, and is effected in a different manner.

73. The angels themselves confess that they derive all their wisdom from the Word, for in proportion to their understanding of the Word is the degree of light in which they dwell: the light of heaven is divine wisdom, which appears before the eyes of the angels as light. In the sacred repository, where the copy of the Word is kept, the light is bright and flaming, exceeding every degree of light that shines in the other parts of heaven without: the cause is the same as has already been mentioned—that the Lord is in the Word.

74. The wisdom of the celestial angels exceeds the wisdom of the spiritual angels almost as much as the wisdom of the spiritual angels exceeds the wisdom of men; and this because the celestial angels are in the good of love from the Lord, and the spiritual angels in the truths of wisdom from the Lord; and wherever the good of love is, there wisdom resides at the same time; but where truths are, there no more wisdom resides, than in proportion to the good of love by which it is attended. This is the reason why the Word, in the Lord's celestial kingdom, is differently written from the Word in his spiritual king-

dom; for in the Word of the celestial kingdom the goods of love are the things expressed, and the marks denote affections; but in the Word of the spiritual kingdom the truths of wisdom are the things expressed, and the marks denote perceptions.

75. From what has been observed we may conclude, how great the wisdom must be which lies concealed in the Word we have here on earth; for in this all angelic wisdom, which is inexpressible, is hidden; and every man who is made an angel by the Lord by means of the Word, comes into this wisdom after death.

VIII. THAT THE CHURCH EXISTS FROM THE WORD, AND THAT, WITH MAN, THE QUALITY OF THE CHURCH IS ACCORDING TO HIS UNDERSTANDING OF THE WORD.

76. That the church exists from the Word, cannot possibly be a matter of doubt; for the Word is divine truth itself (n. 1—4); the doctrine of the church is derived from the Word (n. 50—61); and conjunction with the Lord is effected by means of the Word (n. 62—69). But that the understanding of the Word constitutes the church, may be made a matter of doubt; as there are some who believe that they belong to the church, merely because they are in possession of the Word, and read it, or hear it from the minister, and have some knowledge of its literal sense; although, at the same time, they are totally ignorant of its meaning, and how it is to be understood in different passages; which some make a matter of small account. It will be necessary to prove, then, that it is not merely the Word which constitutes the church, but the right understanding of it, and that the quality of the church is determinable by the understanding of the Word amongst its members. This is confirmed from these circumstances.

77. The Word is properly the Word according to the understanding of it with men, that is, as it is understood: if it is not understood, it indeed is called the Word, but in reality it is not such with man. The Word is truth, according to the understanding of it; for the Word may be not the truth, inasmuch as it may be falsified. The Word is spirit and life according as it is understood; for the mere letter, without the understanding of it, is dead. Since,

therefore, man has truth and life according to his understanding of the Word, so also he has faith and love according to it; for truth has relation to faith, and love to life. Now because it is by faith and love, and according to them that the church exists, it follows, that by the understanding of the Word, and according to it, the church is a church; a noble church if grounded in genuine truths, an ignoble one if not in genuine truths, and a ruined one if in falsified truths.

78. Moreover, the Lord is present and in conjunction with man through the Word, seeing that the Lord is the Word, and, as it were converses in it with man, because the Lord is divine truth itself, and the Word is divine truth also. From hence it plainly appears, that the Lord is present with man, and in conjunction with him, according to his understanding of the Word; for, according to it, man has truth, and from thence faith, and also love, and thence life. The Lord is also present with man through the reading of the Word; but he is in conjunction with him through the understanding of truth derived from the Word, and according to it; and in proportion as the Lord is in conjunction with man, so much of the church is in man. The church is properly in man; the church without him is the church with many others in whom the church is. This is meant by the Lord's answer to the Pharisees, on their inquiring when the kingdom of God should come: "The kingdom of God is within you" (Luke xvii. 21): by the kingdom of God is here meant the Lord, and the church from him.

79. Many parts of the prophetic writings, where the church is treated of, treat also of the understanding of the Word, and it is taught that the church cannot exist but where there is a just understanding of the Word, and that the state and nature of the church is always to be determined by the manner in which the Word is understood by those who belong to the church. The prophets, in many parts of their writings, describe the Israelitish and Jewish church as totally destroyed and annihilated, in consequence of falsifying the meaning or understanding of the Word; for the destruction of the church proceeds from no other source than this. The understanding of the Word, both true and false, is described in the prophetic writings, particularly in the prophet Hosea, by EPHRAIM; for the understanding of the Word in the church is signified in the Word



by Ephraim. As the understanding of the Word constitutes the church, therefore Ephraim is called "a dear son, and a pleasant child" (Jerem. xxxi. 20); "the first born" (Jerem. xxxi. 9); "the strength of the head of Jehovah" (Psalm. lx. 7; cviii. 8); "a mighty man" (Zech. x. 7); "he that filleth the bow" (Zech. ix. 13); and the children of Ephraim are called "armed and shooters with the bow" (Psalm lxxiii. 9); for by a bow is signified doctrine derived from the Word combating with falsities. For the same reason, also, Israel stretched out his right hand upon Ephraim, and blessed him (Gen. xlviii. 14): and he was also accepted in lieu of Reuben (ver. 5): and for the same reason, Ephraim, with his brother Manasseh, under the name of their father Joseph, was exalted by Moses, in his blessing of the children of Israel, above all the rest (Deut. xxxiii. 13—17). But the state and nature of the church, when the understanding of the Word is destroyed, is also described in the writings of the prophets by Ephraim, particularly in Hosea; as in these passages: "Israel and Ephraim shall fall in their iniquity; Ephraim shall be desolate; Ephraim is oppressed and broken in judgment; I will be unto Ephraim as a lion; I, even I, will tear and go away, I will take away, and none shall rescue him" (v. 5, 9, 11—14). "O Ephraim, what shall I do unto thee? For thy goodness is as a morning cloud, and as the early dew it goeth away" (Hosea vi. 4). "They shall not dwell in the land of Jehovah, but Ephraim shall return to Egypt, and shall eat unclean things in Assyria" (Hosea ix. 3). The land of Jehovah is the church; Egypt is the scientific principle of the natural man; Assyria is reasoning founded on it; therefore it is said, that Ephraim shall return into Egypt, and shall eat unclean things in Assyria. "Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolations; and they do make a covenant with the Assyrians, and oil is carried into Egypt" (Hosea xii. 1). To feed on wind, to follow after the east wind, to increase lies and desolations, is to falsify truths, and so to destroy the church. The same is also signified by the whoredom of Ephraim, for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth; as in these passages: "For now, O Ephraim, thou committest whoredom, and Israel is defiled" (Hosea v. 3). "I have seen a horrible thing in the house of Israel; there is the whoredom of Ephraim, Israel is

defiled," (Hosea vi. 10). Israel means the church itself, and Ephraim the understanding of the Word, which determines the state and quality of the church; wherefore it is said, "Ephraim committeth whoredom, and Israel is defiled." But as the church amongst the children of Israel and Judah was totally destroyed by falsifications of the Word, therefore it is thus said of Ephraim: "Shall I give thee up, Ephraim? shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee at Zeboim?" (Hosea xi. 8). Now since the prophet Hosea, from the first chapter to the last, treats of the falsification of the Word, and of the consequent destruction of the church; and because the falsification of the Word is there signified by whoredom; therefore he was commanded, for the purpose of representing that state of the church, "to take unto himself a wife of whoredoms, and children of whoredoms" (i. 1). And again: "to take to himself an adulteress" (iii. 1). We have quoted these passages, for the sake of showing and proving from the Word, that the quality of the church is always determined by its understanding of the Word; and that it is excellent and precious, if its understanding be grounded on the genuine truths of the Word, but that it is ruined, yea, filthy, if it be grounded on truths falsified. For a further confirmation, that by Ephraim is signified the understanding of the Word, and, in a contrary sense, the falsification of it, and that thence proceeds the destruction of the church, the other places which treat of Ephraim may be referred to; as in Hosea iv. 17, 18; vii. 1, 11; viii. 9, 11; ix. 11, 12, 13, 16; x. 11; xi. 3; xii. 1, 9, 15; xiii. 1, 12; Isaiah xvii. 3; xxviii. 1; Jerem. iv. 15; xxxi. 6, 18; l. 19; Ezek. xxxvii. 16; xlvi. 5; Obad. 9; Zech. ix. 10.

#### IX. THAT THERE IS A MARRIAGE OF THE LORD AND THE CHURCH, AND THENCE A MARRIAGE OF GOOD AND TRUTH, IN EVERY PART OF THE WORD.

80. That there is a marriage of the Lord and the church, and thence a marriage of good and truth, in every part of the Word, has never yet been discovered; neither could it be discovered, so long as the spiritual sense of the Word remained unknown; for this sense alone can make manifest such a marriage. There are two senses contained in the Word, which lie concealed in its literal sense, and which

are called spiritual and celestial: what belongs to the spiritual sense of the Word, has more particular relation to the church, and what belongs to the celestial sense to the Lord: the contents also of the spiritual sense have relation to divine truth, and the contents of the celestial sense, to divine good; and this is the ground of the above-mentioned marriage in the Word. But this is only apparent to those, who, by virtue of the spiritual and celestial sense of the Word, are acquainted with the signification of its names and expressions; for some particular names and expressions are predicated of good, and some of truth, and some include both; wherefore, without the knowledge of such signification, it is impossible to see how such a marriage exists in every part of the Word; and this is the reason why this arcanum was never heretofore discovered.

81. Inasmuch as there is such a marriage in every part of the Word, therefore we frequently find in the Word two expressions, which appear like repetitions of one and the same thing: they are, however, not repetitions; but one has relation to good, and the other to truth, and both, taken together, effect the conjunction of good and truth, and consequently make them one. This also is the true ground of the divinity of the Word and its sanctity; for in every divine work there is a conjunction of good with truth, and of truth with good.

82. The reason why we assert the marriage of good and truth in the Word to be a consequence of the marriage of the Lord and the church therein, is, because wherever there is a marriage of the Lord and the church, there also is a marriage of good and truth, the latter marriage being derived from the former: for when the church, or any member of it, is principled in truths, then the Lord flows in by good into those truths, and communicates life to them; or, what amounts to the same, when the church, or any member of the church, is in the understanding of truth, then the Lord flows in, by the good of love and charity, into that understanding, and thus infuses life into it.

83. There are two faculties of life in every man, which are called understanding and will: the understanding is the receptacle of truth, and thence of wisdom; and the will is the receptacle of good, and thence of charity. These two faculties ought to be united, and make a one, in order that man may be a member of the church; and they are so united, when a man forms his understanding by genuine

truths, which is done to all appearance as of himself, and when his will is replenished with the good of love, which is effected by the Lord. Hence man derives the life of truth and the life of good; the life of truth in his understanding, from his will, and the life of good in his will, by his understanding. In this consists the marriage of good and truth in man, as well as the marriage of the Lord and the church with man.\*

84. That there frequently are two expressions used in the Word, which appear like repetitions of the same thing, must be evident to every attentive reader; as, for instance, brother and companion, poor and needy, wilderness and desert, vacuity and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, &c. These appear to be synonymous expressions, when in fact they are not; for the terms brother, poor, wilderness, vacuity, foe, sin, anger, nation, joy, mourning, and justice, are predicated of good, and in the opposite sense of evil; whereas the terms companion, needy, desert, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and, in the opposite sense, of what is false: and yet it must appear to the reader who is unacquainted with this arcanum, as if the terms poor and needy, desert and wilderness, vacuity and emptiness, &c., meant the same thing, whereas they do not, but yet form one thing by conjunction. In the Word, also, we frequently find two things joined together, as fire and flame, gold and silver, brass and iron, wood and stone, bread and wine, purple and fine linen, &c., because fire, gold, brass, wood, bread, and purple, are predicated of good; but flame, silver, iron, stone, water, wine, and fine linen, are predicated of truth. In like manner it is said, that God is to be loved with all the heart and with all the soul; and also, that God will create in man a new heart and a new spirit; for the heart is predicated of the good of love, and the soul and spirit, of the truths of faith from that good. There are some expressions, also, which, in consequence of partaking alike both of good and truth, are used by themselves, without the adjunction of others. But these, and

\* Concerning this reciprocal conjunction, which is here called a marriage, more may be seen in the works, entitled, *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, and *Concerning the Divine Providence*.

many things besides, are apparent only to the angels, and to those who see into the spiritual sense of the Word, whilst they are reading the natural sense.

85. It would be tedious to show from the Word, that two expressions of this nature are used, for it would fill a volume to quote all the particular cases where such double expressions occur: I shall, however, in order to remove all doubt on this subject produce some passages where the terms judgment and justice, nation and people, joy and gladness, are used together. Judgment and justice are mentioned together in these places: "The city was full of *judgment*, *justice* lodged in it" (Isaiah i. 21). "Zion shall be redeemed with *judgment*, and her converts with *justice*" (Isaiah i. 27). "Jehovah of hosts shall be exalted in *judgment*, and God that is holy shall be sanctified in *justice*" (Isaiah v. 16). "He shall sit upon the throne of David, and his kingdom, to establish it with *judgment* and with *justice*" (Isaiah ix. 7). "Jehovah shall be exalted, for he dwelleth on high, he hath filled Zion with *judgment* and *justice*" (Isaiah xxxiii. 5). "Thus saith Jehovah, keep ye *judgment* and do *justice*; for my salvation is near to come, and my *justice* to be revealed" (Isaiah lvi. 1). "As a nation that did *justice*, and forsook not the *judgments* of their God: they ask of me the *judgments* of *justice*" (Isaiah lviii. 2). "And thou shalt swear Jehovah liveth, in truth, in *judgment*, and in *justice*" (Jerem. iv. 2). "Let him that glorieth glory in this, that Jehovah doth *judgment* and *justice* in the earth" (Jerem. ix. 24). "Execute ye *judgment* and *justice*. Woe unto him that buildeth his house without *justice* and his chambers without *judgment*. Did not thy father do *judgment* and *justice*, and then it was well with him?" (Jerem. xxii. 3, 13, 15). "I will raise unto David a righteous branch, and a king shall reign and shall execute *judgment* and *justice* in the earth" (Jerem. xxiii. 5; xxxiii. 15). "If a man be just, and do *judgment* and *justice*" (Ezek. xviii. 5). If the wicked man turn from his sin, and do *judgment* and *justice*,—none of his sins—shall be mentioned unto him; he hath done *judgment* and *justice*, he shall surely live" (Ezek. xxxiii. 14, 16, 19). "I will betroth thee unto me for ever,—in *judgment* and in *justice*, and in loving kindness, and in mercies" (Hosea ii. 19). "Let *judgment* run down as waters, and *justice* as a mighty stream" (Amos v. 24). "Ye have turned *judgment* into gall and the fruit of

*justice* into hemlock" (Amos vi. 12). "Jehovah shall plead my cause, and execute *judgment* for me: he will bring me forth to the light, and I shall behold his *justice*" (Micah vii. 9). "Thy *justice* is like the great mountains, and thy *judgments* are a great deep" (Psalm xxxvi. 6). "Jehovah shall bring forth thy *justice* as the light, and thy *judgment* as the noon-day" (Psalm xxxvii. 6). "He shall judge thy people with *justice*, and thy poor with *judgment*" (Psalm lxxii. 2). "*Justice* and *judgment* are the habitation of his throne" (Psalm xcvi. 2). "When I shall have learnt the *judgments* of thy *justice*. Seven times a day do I praise thee, because of the *judgments* of thy *justice*" (Psalm cxix. 7, 164). "He executed the *justice* of Jehovah, and his *judgments* with Israel" (Deut. xxxiii. 21). "He shall reprove the world of sin, of *justice* and of *judgment*" (John xvi. 8, 10; and elsewhere). The reason why judgment and justice are so often mentioned together, is, because judgment is predicated of truth and justice of good; wherefore by executing judgment and justice, is also meant to act from a principle of truth and good. The reason why judgment is predicated of truth, and justice of good, is, because the government of the Lord in the spiritual kingdom is called *judgment*, and the government of the Lord in the celestial kingdom is called *justice*; concerning which may be seen the treatise on *Heaven and Hell*, n. 214, 215. Because judgment is predicated of truth, therefore, in many places, mention is made of truth and justice; as in Isaiah xi. 5; and Psalm lxxxv. 12; and in other places.

86. The reason why repetitions as it were of the same thing are used in the Word, on account of the marriage of good and truth, may be more clearly seen in those places, where the terms nation and people are used; as in the following: "Ah! sinful *nation*, a *people* laden with iniquity" (Isaiah i. 4). "The *people* that walked in darkness, have seen a great light;—thou hast multiplied the *nation*" (Isaiah ix. 2. 3). "O Assyrian, the rod of mine anger, I will send him against a hypocritical *nation*, and against the *people* of my wrath will I give him charge" (Isaiah x. 5, 6). "In that day there shall be a root of Jesse, which shall stand for an ensign of the *people*; to it shall the *nations* seek" (Isaiah xi. 10). "He who smote the *people* in wrath with a continual stroke; he that ruled the *nations* in anger" (Isaiah xiv. 6). "In that time shall the present

be brought unto Jehovah of hosts, of a *people* scattered and peeled—a *nation* meted out and trodden under foot” (Isaiah xviii. 7). “Therefore shall the strong *people* glorify thee, the city of terrible *nations* shall fear thee” (Isaiah xxv. 3). Jehovah “will destroy in this mountain the face of the covering cast over all *people*, and the veil that is spread over all *nations*” (Isaiah xxv. 7). “Come near, ye *nations*, to hear; and hearken, ye *people*” (Isaiah xxxiv. 1). “I have called thee for a covenant of the *people*, for a light of the *nations*” (Isaiah xlii. 6). “Let all the *nations* be gathered together, and let the *people* be assembled” (Isaiah xliii. 9). “Behold, I will lift up my hand to the *nations*, and set up my standard to the *people*” (Isaiah xlix. 22). “Behold I have given him for a witness to the *people*, a leader and a commander to the *nations*” (Isaiah lv. 4). “Behold, a *people* cometh from the north-country, and a great *nation*—from the sides of the earth” (Jerem. vi. 22). “Neither will I cause men to hear in thee the shame of the *nations* any more, neither shalt thou bear the reproach of the *people* any more” (Ezek. xxxvi. 15). “All *people* and *nations* shall serve him” (Dan. vii. 14). “Spare thy *people*, O Jehovah, and give not thine heritage to reproach; that the *nations* should rule over them” (Joel ii. 17). “The residue of my *people* shall spoil them, and the remnant of my *nation* shall possess them” (Zeph. ii. 9). “Many *people*, and strong *nations*, shall come to seek Jehovah in Jerusalem” (Zech. viii. 22). “Mine eyes have seen thy salvation, which thou hast prepared before the face of all *people*, a light to lighten the *nations*” (Luke ii. 30, 31, 32). “Thou hast redeemed us by thy blood out every *people* and *nation*” (Rev. v. 9). “Thou must prophesy again before many *people* and *nations*” (Rev. x. 11). “Thou hast made me the head of the *nations*, a *people* whom I have not known shall serve me” (Psalm xviii. 43). “Jehovah bringeth the counsel of the *nations* to nought; he maketh the devices of the *people* of none effect” (Psalm xxxiii. 10). “Thou makest us a by-word among the *nations*, a shaking of the head among the *people*” (Psalm xlv. 14). “Jehovah shall subdue the *people* under us, and the *nations* under our feet. God reigneth over the *nations*, the princes of the *people* are gathered together, even the *people* of the God of Abraham” (Psalm xlvii. 3, 8, 9). “Let the *people* praise thee,—let the *nations*—sing for joy; for thou shalt judge the *people* righteously, and govern the

nations upon earth" (Psalm lxxvii. 3, 4). "Remember me, O Jehovah, with the favor that thou bearest unto thy *people*, that I may rejoice in the gladness of thy *nations*" (Psalm cvi. 4, 5); not to mention several other places, The reason why people and nations are expressed at the same time, is, because by nations are meant those who are in good, and, in the opposite sense, those who are in evil, and by people, those who are in truths, and, in the opposite sense those who are in falsities. For this reason they who are of the Lord's spiritual kingdom are called people, and they who are of his celestial kingdom are called nations: for all in the spiritual kingdom are in truths, and thereby in wisdom, but all in the celestial kingdom are in good, and thereby in love.

87. The case is the same with many other expressions; as with *joy* and *gladness*, which frequently occur together, as may be seen in the following passages: "And behold *joy* and *gladness*, slaying oxen and killing sheep" (Isaiah xxii. 13). "They shall obtain *joy* and *gladness*, and sorrow and mourning shall flee away" (Isaiah xxxv. 10; li. 11). "*Joy* and *gladness* are cut off from the house of our God" (Joel i. 16). "The fast of the tenth month shall be to the house of Judah *joy* and *gladness*" (Zech. viii. 19). "That we may *rejoice* and be *glad* all our days" (Psalm xc. 14). "*Rejoice* ye with Jerusalem, and be *glad* with her—*rejoice* in her *joy*" (Isaiah lxvi. 10). "*Rejoice* and be *glad*, O daughter of Edom" (Lament. iv. 21). Let the righteous be *glad*, let them *rejoice* before God" (Psalm lxxviii.) "Make me to hear *joy* and *gladness*" (Psalm li. 8). "*Joy* and *gladness* shall be found in Zion, thanksgiving and the voice of melody" (Isaiah li. 3). "And thou shalt have *joy* and *gladness*, and many shall rejoice at his birth" (Luke i. 14). "Then will I cause to cease—the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (Jerem. vii. 34; xvi. 9; xxv. 10). "Again there shall be heard in this place—the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (Jerem. xxxiii. 10, 11); and in many other places The reason why mention is made, in these passages, both of joy and gladness, is because joy is predicated of good, and gladness of truth; or joy of love, and gladness of wisdom: for joy belongs to the heart, and gladness to the spirit; or joy belongs to the will, and gladness to the understanding. That



there is also a marriage of the Lord and the church in these two, is evident from this circumstance, that mention is made of "the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride" (Jerem. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11); and the Lord is the bridegroom, and the church the bride. That the Lord is the bridegroom, may be seen, Matt. ix. 15; Mark ii. 19, 20; Luke v. 35; and that the church is the bride, may be seen, Rev. xxi. 2, 9; xxii. 17; wherefore John the Baptist said of Jesus, "He that hath the bride is the bridegroom" (John iii. 29).

88. By reason of the marriage of the Lord with the church, or, what is the same thing, the marriage of divine good and divine truth, in every part of the Word, the expressions Jehovah and God so frequently occur; also, Jehovah and the Holy One of Israel; as if they were two, when nevertheless they are one; for by Jehovah is meant the Lord as to divine good, and by God, and the Holy One of Israel, is meant the Lord as to divine truth. That the expressions Jehovah and God, and Jehovah and the Holy One of Israel, also occur in many parts of the Word, and yet signify one, may be seen in the *Doctrine respecting the Lord*, n. 34, 38, 46.

89. Since then there is a marriage of the Lord and the Church in all and every part of the Word, it is evident, that all and every particular of the Word treats of the Lord, as is demonstrated in the *Doctrine respecting the Lord*, n. 1—7. The church too, of which it treats, is the Lord also; for the Lord himself teaches that a man of the church is in Him, and He in him (John vi. 56; xiv. 20, 21; xv. 5, 7).

90. Because the divinity and sanctity of the Word are here treated of, it may be proper to add a Memorable Relation to what has been already said. There was once sent me down from heaven a small piece of paper, covered with Hebrew characters, but written as they used to be amongst the ancients, with whom those letters, which are at this day partly linear, were inflected, with little bendings upwards; and the angels who were then with me declared, that they could discover entire and complete senses by the very letters, and that they discovered them particularly by the flexures of the lines, and of the apexes\*

\* The term "apex" is used in the original to signify the point or end of a line, and is retained in the translation, because the term "point" is commonly used to signify the dots between and about the letters.

of each letter ; and they explained what was their signification both separately and conjointly, telling me that the H which was added to the names of Abram and Sarai signified infinite and eternal. They also explained to me the meaning of the Word in Psalm xxxii. 2, by the letters or syllables only, and informed me, that their purport, when summed up, was this : That the Lord is ever merciful to those who do evil. They informed me that the writing in the third heaven consisted of letters inflected, and variously curved, each of which contained some particular meaning ; and that the vowels there used were to express a sound which should correspond with affection : they added, that in that heaven they were not able to express the vowels *i* and *e*, but instead of them *y*, and *eu*, and that the vowels *a*, *o*, and *u*, were in use amongst them, because they give a full sound ; also that they did not express any consonants roughly, but softly, and that it was from this ground, that some Hebrew letters are pointed within, as a mark that their pronunciation should be soft. They said likewise, that harshness in letters was in use in the spiritual heaven, by reason that the spiritual angels are principled in truths, and truth admits of harshness ; whereas good, wherein the angels of the Lord's celestial kingdom, or of the third heaven, are principled, admits of no harshness. They declared further, that they had the written Word amongst them composed of letters inflected with significative little bendings and apexes ; from whence it appeared what those words of the Lord signify, " One jot or one tittle shall in nowise pass from the law, till all be fulfilled " (Matt. v. 18). And again : " It is easier for heaven and earth to pass away, than one tittle of the law to fail " (Luke xvi. 17).

**X. THAT HERETICAL OPINIONS MAY BE COLLECTED AND IMBIBED FROM THE LETTER OF THE WORD, BUT THAT TO CONFIRM SUCH OPINIONS IS HURTFUL.**

91. It was shown above, that the Word cannot be understood without doctrine, and that doctrine is as a lamp for the discovery of genuine truths ; and that this is a consequence of the Word's being written by mere correspondences. Hence it is that many passages are appearances of truth, and not naked truths : thus many

things are written according to the apprehensions of the merely natural man, yet in such a manner, that the simple may understand them in simplicity, the intelligent in intelligence, and the wise in wisdom. Now since the Word is of such a nature, the appearances of truth, which are truths clothed, may be taken for naked truths; and such appearances, when they are confirmed, become falsities. But this is done by those who believe themselves to be superior to others in wisdom, when yet they are not wise: for wisdom consists in seeing whether a thing be true before it is confirmed, but not in confirming whatever one pleases. The latter is the case with those who possess a talent for confirmation and are in the pride of self-intelligence: but the former with those who love truths, and are affected by them because they are truths, and who apply them to the purposes of life. These are in illumination from the Lord, and see truths by the light of truth; but the others are in illumination from themselves, and see falsities in the light of falsities.

92. All the heresies which ever did, or do still, exist in Christendom, have sprung from this circumstance, that men have taken appearances of truth for genuine truths, and as such have confirmed them. Heresies themselves do not occasion man's condemnation; but an evil life, together with confirmations of the falsities contained in any heresy by misapplication of the Word, and by reasonings that originate in the natural man, are what condemn him. For every one by birth is introduced into the religion of his country, or of his parents, is initiated into it from his earliest years, and afterwards continues in the same persuasion, nor is it in his power to extricate himself from its falsities, being prevented by his engagements in the world; but to live in evil, and to confirm falsities so as to destroy genuine truth, this it is which causes condemnation. For he who simply abides in the religion of his country, who believes in God, and (in case he be of the Christian Church) believes in the Lord, esteems the Word to be holy, and lives according to the commandments of the decalogue from a religious motive; such a one does not bind himself to the falsities of the religion he professes: when therefore truths are proposed to him, and he perceives them according to the measure of light which he has attained, he has a capacity to embrace them, and thus to be extricated from falsities. But it is not so with

him who has confirmed the falsities of his religion : these, when confirmed, are made permanent, and cannot be extirpated : for when a man has confirmed himself in what is false, he is as if he had sworn to maintain it ; especially if self-love, or the pride of his own understanding, be engaged in its favor.

93. I have conversed in the spiritual world with some who lived many ages ago, and had confirmed themselves in the falsities of their particular religious persuasions ; and I found that they still continued rooted in the same : I have likewise conversed, in that world, with others, who had been of the same religious persuasion, and had entertained the same notions with the former, but yet had not confirmed their falsities in themselves : and I found that, when they were instructed by the angels, they rejected falsities, and received truths : the consequence was, that the latter were saved, but the former were not. Every man, after death, is instructed by angels, and they are received into heaven who discern truths, and thence falsities : for opportunity is given to every man after death to discern truths spiritually, but they only have the capacity of doing this, who have not confirmed themselves in falsities : for they who have so confirmed themselves are not willing to see truths, and in case they do see them, they turn their backs upon them, and then either ridicule, or falsify them.

94. But we will illustrate what we mean by an example. In many passages of the Word we find anger, wrath, and vengeance attributed to God, and it is said that he punishes, casts into hell, tempts, with many other expressions of a like nature : now where all this is believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend him, no man incurs condemnation by such a simple belief. But where a man confirms himself in such notions, so as to be persuaded that anger, wrath, vengeance, belong to God, and that he punishes mankind, and casts them into hell, under the influence of such anger, wrath, and vengeance ; in this case his belief is condemnatory, because he has destroyed genuine truth, which teaches that God is love itself, mercy itself, and goodness itself, and being these, that he cannot be angry, wrathful, or revengeful. Where such evil passions then are attributed in the Word to God, it is owing to appearance only. It is the same in many other instances.

95. That several expressions in the literal sense of the

Word are but appearances of truth, in which genuine truths lie concealed, and that no hurt is incurred by thinking, or even speaking, in simplicity, according to such appearances, but that it is hurtful to confirm them so as to destroy the divine truth concealed within, may also be illustrated by an example from nature; which shall here be introduced, because natural considerations instruct and convince the mind more clearly than spiritual. It appears to the bodily eye as if the sun performed a daily and an annual revolution about the earth; hence it is common to say, that the sun rises and sets, that it causes morning, noon, evening, and night, and also the seasons of the year, as spring, summer, autumn, and winter, and consequently days and years; when nevertheless the sun continues immovable, being an ocean of fire, whilst it is the earth which moves, revolving daily round her own axis, and annually round the sun. A person now, who in simplicity and ignorance supposes that the sun revolves about the earth, does not destroy this natural truth respecting the earth's daily rotation round her own axis, and her annual revolution in the ecliptic; but whoso confirms the sun's apparent motions by the reasonings of the natural man, particularly if he supports such an opinion by the authority of the Word, which speaks of the sun's rising and setting, invalidates the truth, and destroys it. That the sun moves, is then an apparent truth, but that it does not move, is a genuine truth: nevertheless, every one may speak according to the apparent truth, and, indeed, does so speak; but to think, in conformity to such a mode of expression, that the fact is really so, and to confirm such a thought, dulls and darkens the rational understanding. It is similar with the stars of the firmament; it is an apparent truth that they also are borne round daily with the sun, wherefore it is also said of the stars that they rise and set; but it is a genuine truth that the stars are fixed, and that their firmament is immovable: nevertheless, one may speak according to the appearance.

96. That it is hurtful to confirm the appearances of truth that occur in the Word, so as to destroy the genuine truth which lies within, may be evident from this consideration. All and every part of the literal sense of the Word has communication with, and opens heaven, according to what was said above, n. 62—69. When therefore man applies that sense to the confirmation of worldly loves, which are contrary to heavenly loves, then the internal of the Word

is rendered false [that is, a false meaning is introduced into the words]; wherefore when the external, which is the literal sense, whose internal is false, has communication with heaven, then heaven is closed, for the angels who are in the internal sense of the Word reject it. Hence it appears, that a false internal, or falsified truth, prevents communication with heaven, and closes it up. This is the reason why it is hurtful to confirm any false heretical opinions. The Word is like a garden which may be called a heavenly paradise, containing delicacies and delights of every kind, delicacies of fruits and delights of flowers, in the midst of which are trees of life, and beside them fountains of living water; and forest trees round about the garden. Whosoever, being instructed by doctrine is principled in divine truths, is in the midst of the garden, amongst the trees of life, and in the actual enjoyment of its delicacies and delights: where a man is not principled in truths by virtue of doctrine, but only from the literal sense, he abides in the boundaries of the garden, and sees nothing but the forest scenery: but where a man is in the doctrine of a false religion, and has confirmed its falsities in his mind, he is not even in the forest, but in a sandy plain without, where there is not even grass. That these are also the respective states of such persons after death, will be confirmed in its proper place.

97. It is moreover to be observed, that the literal sense of the Word is a guard to the genuine truths concealed in it: and it operates as a guard thus, that the literal sense can be turned in every direction, and be explained according to the reader's apprehension, without its internal being hurt and violated; for no hurt ensues from the literal sense being understood differently by different persons: but the danger is, if the divine truths which lie concealed within, should be perverted: from this the Word suffers violence: to prevent which the literal sense is its guard; and it operates as such a guard with those who are in falsities from a principle of religion, and yet do not confirm them: from these persons the Word suffers no violence. The literal sense of the Word acting as a guard, is signified in the Word by the cherubs, and is also described by them. This guard is signified by the cherubs, which, after the expulsion of Adam and his wife from the garden of Eden, were placed at the entrance; of which it was written, that, When Jehovah God had driven out the man, he placed at the east end of

the garden of Eden, cherubs, and a flaming sword, which turned this way and that, to keep the way of the tree of life (Gen. iii. 23, 24). By cherubs is signified defence; by the way of the tree of life is signified admission to the Lord, which men have by means of the truths contained in the Word: divine truth in its ultimates is represented by the flaming sword, which turned every way, which is like the Word in its literal sense, thus capable of being so turned. The like is meant by the **CHERUBS MADE OF GOLD**, over the two extremities of the mercy-seat which was above the ark in the tabernacle (Exod. xxv. 18—21). This being the signification of the cherubs, therefore the Lord talked with Moses from between them (Exod. xxv. 22; Numb. vii. 89). As the Lord never speaks with man but in fulness, and the Word, in the literal sense, is divine truth in its fulness (as was shown above, n. 37—49), therefore he spake with Moses from between the cherubs. The like is understood by **THE CHERUBS** upon the curtains of the tabernacle, and upon the vail (Exod. xxvi. 31): for the curtains and vails of the tabernacle signified the ultimates of heaven and the church, and consequently of the Word, (see above n. 46): and also by the **CHERUBS** carved over the walls and doors of the temple at Jerusalem (1 Kings vi. 29, 32, 35); and also by the *cherubs* in the new temple (Ezek. xli. 18, 19, 20;—see above, n. 47). Since by cherubs a guard was signified, to provide that the Lord, heaven, and divine truth, which constitute the internal of the Word, should not be approached immediately, but by the mediation of ultimates, it is therefore said of the king of Tyre, “Thou sealest up the sum full of wisdom, and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering;—thou art the anointed *cherub* that covereth;—I will destroy thee, *O covering cherub*, from the midst of the stones of fire” (Ezek. xxviii. 12, 13, 14, 16). Tyre signifies the church in respect to the knowledges of truth and good, and hence the king of Tyre is the Word, where those knowledges are, and from whence they are derived. That the Word, in its ultimate, which is the literal sense, is in this place signified by the king of Tyre, and by the term cherub a guard, is plain from this circumstance, that it is said, “Thou that sealest up the sum, every precious stone was thy covering; “Thou art the anointed *cherub* that coverest;” and “*O covering cherub.*” That whatsoever belongs to the literal sense of the Word, is signified

by the precious stones, which are also mentioned in the same chapter, may be seen above, (n. 45). Inasmuch as divine truth in its ultimates is signified by cherubs, and also a guard, it is therefore written in the Psalms of David, "Jehovah bowed the heavens also, and came down;—and he rode upon a *cherub*" (xviii. 9, 10). "O Shepherd of Israel, thou that dwellest upon the *cherubim*, shine forth" (lxxx. 1). "Jehovah sitteth between the *cherubim*" (xcix. 1). To ride on the cherubs, and to sit upon them, means, on the ultimate sense of the Word. Divine truth in the Word, with its nature and quality, is described by the cherubs in Ezekiel, chap. i. ix. and x; but as no one can know what is signified by the particulars in the description of them, unless the spiritual sense be opened, it has, therefore, been discovered to me, what is generally signified by all those things which are said concerning the cherubim in the first chapter of Ezekiel; which are these. The divine external sphere of the Word is described, verse 4. Is represented as a man, verse 5. Its conjunction with spiritual and celestial things, verse 6. The natural sense of the Word, its quality, verse 7. The spiritual and celestial sense of the Word, conjoined with the natural, its quality, verses 8, 9. Divine love of celestial goodness and truth, of spiritual, and of natural, therein, distinct and united, verses 10, 11. That they regard one end, verse 12. The sphere of the Word is from the divine good and the divine truth of the Lord, from which the Word lives, verses 13, 14. The doctrine of goodness and truth in the Word and from it, verse 15—21. The Divine Essence of the Lord above it and in it, verses 22, 23. And from it, verses 24, 25. That the Lord is above the heavens, verse 26. And that he is divine love and divine wisdom itself, verses 27, 28. These summaries also have been compared with the Word in heaven, and are in conformity with it.

XI. THAT THE LORD CAME INTO THE WORLD THAT HE MIGHT FULFIL ALL THINGS CONTAINED IN THE WORD, AND THEREBY BECOME DIVINE TRUTH OR THE WORD IN ITS ULTIMATES.

98. That the Lord came into the world that he might fulfil all things contained in the Word, may be seen in the *Doctrine of the Lord*, n. 8—11; and that he thus became divine truth, or the Word, even in ultimates, is under-



stood by these words in John: "And the Word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (i. 14): to be made flesh, is to be made the Word in ultimates. What the Lord's appearance is, as the Word in ultimates, he exhibited to his disciples at his transfiguration, Matt. xvii. 2, &c.; Mark ix. 2, &c.; Luke ix. 28. It is there said, that Moses and Elias appeared in glory; that by Moses and Elias is meant the Word, may be seen above, n. 43. The Lord, as the Word in ultimates, is also described by John in the Revelation, i. 13—16; where all parts of the description given of him signify the ultimates of divine truth, or of the Word. The Lord, indeed, before his incarnation was the Word, or divine truth, but only in first principles; for it is said, "In the beginning was the Word, and the Word was with God, and *the Word was God*" (John i. 1, 2); but when the Word was made flesh, then the Lord became the Word in ultimates also; and it is from this circumstance that he is called *the First and the Last* (Rev. i. 8, 11, 17; ii. 8; xxi. 6; xxii. 12, 13).

99. By reason, also, of the Lord's becoming the Word in its ultimates, the state of the church was entirely changed. All the churches which were before his advent, were representative churches, which could not see divine truth, but as it were in the shade; but after the advent of the Lord into the world, a church was instituted by him, which saw divine truth in the light. The difference between the churches is similar to evening and morning. The state of the church, previous to the Lord's coming, is also called evening; and the state of the church after his coming is called morning. The Lord, previous to his coming into the world, was indeed present with the men of the church, but it was mediately through heaven; but since his advent in the world, he is immediately present with the men of the church. For in the world he put on also the Divine Natural, in which he is present with men. The glorification of the Lord is the glorification of his Humanity, which he took in the world; and the Humanity of the Lord glorified, is the Divine Natural.

100. Few people understand in what sense the Lord is the Word; for it is generally thought, that the Lord, by means of the Word, may enlighten and teach mankind, and yet, that this is no reason why he should be called the

Word. But let it be known, that every individual man is his own particular love, and thence his own particular good and his own particular truth: man is man only by virtue of these his constituent parts, and nothing else in his constitution can be called man. On the same ground that man is his own particular good and his own particular truth, angels and spirits are men; for all goodness and truth proceeding from the Lord, is, in its own particular form, man. But the Lord is essential divine good, and essential divine truth; so also is he the essential man, from whom every man receives what constitutes him a man. That all divine good and divine truth is, in its form, man, may be seen in the treatise on *Heaven and Hell*, n. 460; and it is more clearly explained in the works which treat of *Angelic Wisdom*.

**XII. THAT PREVIOUS TO THE WORD WHICH THE WORLD NOW POSSESSES, THERE EXISTED A WORD, WHICH IS LOST.**

101. That previous to the Word which was given by Moses and the prophets to the people of Israel, men were acquainted with sacrificial worship, and prophesied from the mouth of Jehovah, may appear from what is recorded in the books of Moses. *That they were acquainted with sacrificial worship*, is evident from these circumstances: that the children of Israel were commanded to destroy the altars of the Gentiles, to break their images, and cut down their groves (Exodus xxxiv. 13; Deut. vii. 5; xii. 3); that Israel in Shittim began to commit whoredom with the daughters of Moab, and called the people unto the *sacrifices* of their gods, and that the people did eat, and bowed themselves to their gods, and chiefly joined themselves to Bael peor, and that upon that account the anger of Jehovah was kindled against Israel (Numbers xxv. 1, 2, 3): that Balaam, who was from the land of Syria, caused altars to be built, and *sacrificed oxen and sheep* (Numb. xxii. 40; xxiii. 1, 2, 14, 29, 30); that he also *prophesied concerning the Lord*, saying, that there should come a star out of Jacob, and a sceptre should rise out of Israel (Numb. xxiv. 17); and that he *prophesied from the mouth of Jehovah* (Numb. xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13); from all which circumstances it is very evident, that the

Gentiles performed divine worship, in many respects similar to that which was instituted by Moses amongst the people of Israel. That such worship was in use also before the days of Abraham, is plain from what is written by Moses (Deut. xxxii. 7, 8); but still plainer from what is recorded of *Melchizedek*, king of Salem; as that he brought forth *bread and wine*, and blessed Abraham, and that Abraham gave him *tithes* of all (Gen. xiv. 18, 19, 20); and that Melchizedek represented the Lord, for he is called the priest of the Most High God (Gen. xiv. 18); and it is said of the Lord by David, "Thou art a priest for ever, after the order of Melchizedek" (Psalm cx. 4): hence it was that Melchizedek brought forth bread and wine, as being the most holy things of the church, agreeably to their holiness in the Lord's Supper, and that Melchizedek could bless Abraham, and that Abraham gave him tithes of all.

102. That the Word amongst the ancients was written by mere correspondences, but that it was lost, has been related to me by the angels of heaven; and they said that that Word was still preserved amongst them, and used in heaven, by those ancients among whom that Word existed when they were in the world. Those ancients amongst whom that Word is still in use in heaven, were in part natives of the land of Canaan and its confines, as of Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre, and Nineveh; the inhabitants of all which kingdoms were initiated into representative worship, and consequently were skilled in the science of correspondences. The wisdom of those times was derived from that science, and thereby they enjoyed interior perception and communication with the heavens: they also who were internally acquainted with the correspondences of that Word, were called wise men and intelligent, and, in succeeding ages, diviners and magi. But, inasmuch as that Word was full of such correspondences as were remotely significative of celestial and spiritual things, in consequence whereof it began to be generally falsified; then, by the divine providence of the Lord, in process of time it was removed, and at last was lost, and another Word written by correspondences less remote, was given which was the Word, published by the prophets amongst the children of Israel. Yet in this Word are retained several names of places which were in the land of Canaan, and in the neighboring king-

doms of Asia, by which are signified things similar to what were in the Ancient Word. It was on this account that Abraham was commanded to go into that land, and that his posterity, out of the loins of Jacob, were introduced into it.

103. That the ancients had a Word, is evident from the writings of Moses, who mentions it, and also gives quotations from it (Numb. xxi. 14, 15, 27—30); and that the historical parts of that Word were called *the Wars of Jehovah*, and the prophetical parts *Enunciations*. From the historical parts of that Word Moses has given this quotation: "Wherefore it is said in *the book of the Wars of Jehovah*, what he did in the Red Sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab" (Numb. xxi. 14, 15): by the wars of Jehovah mentioned in that Word, as in ours, the Lord's combats with the hells are meant and described, and his victories over them when he should come into the world: the same combats are also meant and described in many passages in the historical part of our Word, as in the wars of Joshua with the inhabitants of the land of Canaan, and in the wars of the judges and of the kings of Israel. From the prophetical parts of that Word Moses has given this quotation: "Wherefore say the *enunciators*, Come unto Heshbon; let the city of Sihon be built and prepared; for there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab! thou art undone, O people of Chemosh! He hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites; we have shot at them. Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medebah" (Numb. xxi. 27—30): the translators render it *They that speak in proverbs*, but they are more properly called *enunciators*, and their compositions *prophetical enunciations*, as may appear from the signification of the word *moshalim* in the Hebrew tongue, which not only means proverbs, but also prophetical enunciations; as in Numb. xxiii. 7, 18; xxiv. 3, 15: it is there said, that Balaam uttered *his enunciation*, which was also a prophecy concerning the Lord; his enunciation is called *moshal*, in the singular number: it may be further observed, that the passages thence quoted by Moses are

not proverbs, but prophecies. That that Word, like ours, was divinely inspired, is plain from a passage in Jeremiah, where nearly the same expressions occur: "A fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the sons of Shaon. Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken captive and thy daughters captive" (xlvi. 45, 46). Beside these, mention is also made of a prophetic book of the ancient Word, called *the book of Jasher*, or the book of the Upright, by David and by Joshua; by David in the following passage: "David lamented—over Saul and over Jonathan; also he bade them teach the children of Judah the bow; behold it is written in the *book of Jasher*" (2 Sam. i. 17, 18): and by Joshua in this passage: "Joshua said, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon; is not this written in the *book of Jasher*?" (Josh. x. 12, 13). Moreover, it has been told me that the seven first chapters of Genesis are extant in that ancient Word, and that not the least word is wanting.

### XIII. THAT BY MEANS OF THE WORD, LIGHT IS COMMUNICATED TO THOSE WHO ARE OUT OF THE PALE OF THE CHURCH, AND ARE NOT IN POSSESSION OF THE WORD.

104. There is no possibility of conjunction with heaven, unless there be, in some part or other of the earth, a church which is in possession of the Word, and is thus acquainted with the Lord; for the Lord is the God of heaven and earth, and without him there is no salvation. It is enough that there be a church which is in possession of the Word, although it may consist of a very few persons in respect to the whole race of mankind; for still, by means of the Word so possessed, the Lord is present in every country on the face of the earth, inasmuch as by that means heaven is in conjunction with mankind. That conjunction is effected by the Word, may be seen above, n. 62—69.

105. But in what manner the presence and conjunction of the Lord and of heaven is effected in all countries, by means of the Word, shall now be shown. The universal heaven is, in the Lord's sight, as a single man; and so also is the church on earth: that they have, moreover the actual appearance of a man, may be seen in the treatise concern-

ing *Heaven and Hell*, n. 59—87. In this man, the church, where the Word is read, and where the Lord is thereby known, is as the *heart* and as the *lungs*; the celestial kingdom as the heart, and the spiritual kingdom as the lungs. Now as from these two fountains of life in the human body, all the other members, viscera, and organs, subsist and live; so also do all those people, in every part of the earth, who have any religion, who worship one God, lead good lives, and thus make a part of this man, subsist and live from the conjunction of the Lord and heaven with the church by means of the Word; resembling in this respect the members and viscera without the thorax, wherein the heart and lungs are contained. For the Word in the church, although it may consist of but few persons, is life to all the rest from the Lord through the heavens; just as the members and viscera of the whole body receive life from the heart and the lungs. The communication also is similar; which is a reason why those christians among whom the Word is read, constitute the breast of the fore-mentioned man—they are also in the middle or centre of all the rest; next to them are the Roman Catholics; beyond these are the Mahometans, who acknowledge the Lord as a very great prophet, and as a son of God; after these come the Africans; and the last circumference is occupied by the people and nations in Asia and the Indies. Concerning which arrangement of these people something may be seen in the *Continuation of the Last Judgment*, n. 58. For all who are in that man, look towards the centre, where the Christians are situated.

106. In the centre, where the Christians are situated, who are in possession of the Word, is the greatest light; for light in the heavens is divine truth, proceeding from the Lord as the sun there; and inasmuch as the Word is divine truth, the greatest light is with those who are in possession of the Word. Light thence, as from its centre, spreads itself around through all the circumferences, quite to the extremities: hence the illumination of the nations and people without the church is also through the Word. That the light in the heavens is divine truth proceeding from the Lord, and that that light gives intelligence, not only to the angels, but to men also, may be seen in the treatise concerning *Heaven and Hell*, n. 126—140.

107. That this is the case in the universal heaven, may be concluded from a similarity of circumstances in every

particular society there; for every particular society is a heaven in a lesser form, and is likewise as a man. This may be seen in the treatise concerning *Heaven and Hell*, n. 126—140.

107. That this is the case in the universal heaven, may be concluded from a similarity of circumstances in every particular society there; for every particular society is a heaven in a lesser form, and is likewise as a man: this may be seen in the treatise concerning *Heaven and Hell*, n. 41—87. In every society of heaven, they who are in the middle, in like manner, represent the heart and the lungs, and enjoy the greatest degree of light: this light, and the perception of truth thence arising, diffuse themselves from the centre in every direction towards the circumferences, consequently to all who are in the society, and cause their spiritual life. It was shown me, that when they who were in the centre, and who constituted the province of the heart and of the lungs, and enjoyed the greatest degree of light, were removed, immediately they who were in the neighborhood around them had their understandings obscured, and were reduced to so faint a perception of truth, as scarcely to have any; but as soon as ever the others were replaced, the light re-appeared, and their former perception of truth was restored.

108. The same may also be illustrated by this experience. There were certain African spirits from Abyssinia with me, whose ears on a certain occasion, were opened that they might hear singing in a church of the world, from the Psalms of David; by which they were affected with such delight, that they joined in the singing: after that, however, their ears were closed, so that they could not hear any thing thence; but they were then affected with a greater degree of delight, because it was spiritual, and were at the same time filled with intelligence; for that psalm treated of the Lord, and concerning redemption. The reason of such an increase of delight was, that there was then granted them a communication with that society in heaven, which was in conjunction with those who were singing that psalm in the world. From this and much other experience, it was made clear to me, that communication with the universal heaven is granted through the Word. For which reason, by the divine providence of the Lord, the kingdoms of Europe, and especially of those in which the Word is read, have a universal intercourse with the nations without the pale of the church.

109. This may be illustrated by comparison with the heat and light flowing from the sun of this world, which cause vegetation in trees and shrubs, even in such as are not exposed to their direct influence, but are planted in shady places; which yet never fail to grow, if the sun be only risen above the horizon. So it is with the light and heat of heaven, proceeding from the Lord as the sun of heaven, which light is divine truth, whence angels and men derive all intelligence and wisdom; it is therefore said of the Word, that it "was with God, and was God;" "that it enlighteneth every man that cometh into the world;" and that this light also "shineth in darkness" (John i. 1, 5, 9): by the Word is there meant the Lord as to divine truth.

110. From these circumstances it may evidently appear, that the Word, which is read in the Protestant Church, enlightens all nations and people by spiritual communication; and further, that it is provided by the Lord, that there should always be a church on earth, where the Word is read, and where the Lord in consequence is known: when therefore the Word was almost totally rejected by the Romish Church, through the divine providence of the Lord the Reformation took place, and the Word was again received. It was also provided that the Word should be accounted holy by an eminent nation among the Papists.

111. Seeing that without the Word there can be no knowledge of the Lord, and thus no salvation, therefore when the Word was entirely falsified and adulterated by the Jewish nation, and thus rendered in a manner null, it pleased the Lord to descend from heaven, and to come into the world to fulfil the Word, and thus renew and restore it, and give light again to the inhabitants of the earth; according to these words of the Lord: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah ix. 2; Matt. iv. 16).

112. It having been foretold, that at the end of the present church, also, darkness would arise, in consequence of its members not knowing and acknowledging the Lord as the God of heaven and earth, and separating faith from charity; therefore, lest the genuine understanding of the Word, and consequently the church, should perish, it has pleased the Lord now to reveal the *spiritual sense of the Word*, and to show that the Word in that sense, and from this in the natural sense, treats of the Lord and the church,



and of them only ; with many other discoveries, by which the light of truth derived from the Word, that was well nigh extinguished, may be restored. That the light of truth would be almost wholly extinguished at the end of the present church, is foretold in many passages of the Revelation, and is also meant by these words of the Lord : “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken ; and then—they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matt. xxiv. 29, 30). By the sun, is there meant the Lord in respect to love : by the moon, the Lord as to faith ; by the stars, the Lord as to the knowledges of good and truth ; by the Son of man, the Lord as to the Word ; by clouds the literal sense of the Word ; by glory its spiritual sense, and its transparence through the literal sense.

113. It has been given me to know, by much experience that man has communication with heaven by means of the Word. Whilst reading the Word, from the first chapter of Isaiah to the last of Malachi, with the Psalms of David, and keeping my thought fixed on the spiritual sense of each passage, it was given me to perceive clearly, that every verse communicates with some particular society in heaven, and thus that the whole Word communicates with the universal heaven.

**XIV. THAT WITHOUT THE WORD, NO ONE WOULD HAVE ANY KNOWLEDGE OF GOD, OR OF HEAVEN AND HELL, OR OF A LIFE AFTER DEATH, AND MUCH LESS OF THE LORD.**

114. This follows as a common conclusion from all that has been said and shown ; as, that the Word is divine truth itself, n. 1—4 ; that the Word is the medium of conjunction with the angels of heaven, n. 62—69 ; that every where in the Word there is a marriage of the Lord and the church, and consequently a marriage of goodness and truth, n. 80—89 : that the state of the church is according to its understanding of the Word, n. 76—79 : that the Word is also in the heavens, and that from thence the angels derive their wisdom, n. 70—75 : that through the Word

also the nations and people without the pale of the church derive their spiritual light, n. 104—113: beside many other things: from which it may be concluded, that without the Word no one can have spiritual intelligence, which consists in the knowledge of the Lord, of heaven and hell, and a life after death; nor, moreover, could know any thing of the Lord, of faith and love to him, nor, consequently, any thing of redemption, by which nevertheless we have our salvation. The Lord also says to his disciples, "Without me ye can do nothing" (John xv. 5). "Man can receive nothing, except it be given him from heaven" (John iii. 27).

115. But there are persons who insist, and confirm themselves in the opinion, that man, without the Word, might know the existence of a God, and likewise of heaven and hell, with other points which the Word teaches, and who by that means derogate from the authority and holiness of the Word, if not with their mouth yet in their heart: and it would not be proper to reason with such persons from the Word, but from the natural light of reason; for they do not believe the Word, but themselves. Inquire then of the light of reason, and you will find that there are two faculties of life in man, called understanding and will, and that the understanding is subject to the will, and not the will to the understanding; for the understanding only teaches and points out the way. Inquire further, and you will find that the will of man is his *proprium*,\* or selfhood: that this, considered in itself, is evil: and that in consequence of this his understanding is full of false apprehensions. When you have made these discoveries, you will see, that man of himself is not willing to understand any thing but what comes from the *proprium* or selfhood of his will, nor would be able, unless there were some other source of knowledge. Man, from the *proprium* of his will, is not desirous of understanding any thing but what regards himself and the world: every thing of a higher nature is in darkness to him: when he saw the sun, the moon, and the stars, if by chance he should reflect on their origin, he would not be able to refer them to any other creative power than their own; for could he proceed farther than many very learned men in the world have done, who, although

\* This word is left untranslated, because no single English word exactly conveys its meaning, which is, *that which is properly one's own*. The term *selfhood* is added as coming nearest to it.

they were informed by the Word that God created all things, have yet ascribed creation to nature? What then would have been their sentiments in case they had received no information from the Word? Is it credible, that the ancient philosophers, as Aristotle, Cicero, Seneca, and others, who have written about God, and the immortality of the soul, received their first information on those subjects from their own understanding? No, surely, but from others, to whom the information was successively handed down from those who had it originally from the Word. In like manner, the writers on natural religion do not derive their knowledge on the subject from themselves, but only confirm, by rational deductions, the truths they have learnt from the church, which is in possession of the Word: and it is possible there may be some amongst them who confirm such truths, and yet do not believe them.

116. It has been permitted me to see people, born in remote islands, who were possessed of rationality so far as relates to civil concerns, and yet had no knowledge at all concerning God: such persons, in the spiritual world, have the appearance of apes; but whereas they are men by birth and consequently enjoy the capacity of receiving spiritual life, they are instructed by angels, and by means of knowledges concerning the Lord as to his human character, are made alive. What man of himself is, clearly appears from those who are in hell, some of whom have been ranked among the learned and distinguished: these are unwilling to hear any thing of God, and on that account cannot pronounce the word "God:" I have seen them, and conversed with them; and I have also conversed with some who have burst into the most violent wrath and anger at the bare mention of God. Consider therefore what sort of a creature man would have been, supposing him to have received no information about God, when some, who have spoken about God, have written about God, and have preached about God, are in such a state. There are many such from among the Jesuits. The reason why they are in such a state is, because their wills are evil, and the will, as before observed, leads the understanding, and robs it of the truths which it had received from the Word. If man could have known, of himself, that there is a God, and a life after death, how comes it to pass, that he never discovered that man is a real man after death? Why does he imagine, that his soul, or spirit, is like a puff of wind, or

ether, which has neither eyes to see, nor ears to hear, nor mouth to speak, until it is re-united with its dead body, and its skeleton? Supposing therefore a doctrine on the subject of worship to be framed from the light of reason alone, would it not establish the worship of self; as was the case in former ages, and is also still the case with many, who yet are instructed, by the Word, that God alone is to be worshiped? It is not possible that any other worship but that of self should proceed from the *proprium* or selfhood of man, not even the worship of the sun and the moon.

117. The prevalence of religious worship from the most early ages of the world, and the universal knowledge of a God amongst the inhabitants of the globe, with some notion of a life after death, are not to be ascribed to men, nor to their self-derived intelligence, but to the ancient Word mentioned above, n. 101, 102, 103: and, in succeeding times to the Israelitish Word. From those two sources religious knowledge was propagated through all parts of India, with its islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece; and from thence into Italy. But as the Word could not be written otherwise than by representatives, which are such earthly existences as correspond with heavenly ones, and are consequently significative of them, therefore the religious notions of the Gentiles were changed into idolatry, and in Greece were turned into fables: and the divine properties and attributes were considered as so many separate gods, governed by one supreme Deity, whom they called Jove, from Jehovah. That they had a knowledge of paradise, of the flood, of the sacred fire, of the four ages, beginning with that of gold and ending with that of iron, by which in the Word are signified the four states of the church, as in Daniel, chap. ii. 31—35, is well known. That the Mahometan religion, which succeeded and destroyed the former religious persuasions of many nations, was taken from the Word of both Testaments, is also well known.

118. Lastly, I will mention what is the state of those after death, who ascribe all things to their own understanding, and very little, if any thing, to the Word. They first become like persons intoxicated, afterwards like idiots, and lastly they sink into stupidity and sit in darkness. Let every one therefore take heed to himself how he falls into such insanity.

ON THE

## WHITE HORSE,

MENTIONED IN THE REVELATION,  
CHAP. XIX.

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1. IN the Revelation of John the Word is thus described as to the spiritual or internal sense: "*I saw heaven opened, and behold a WHITE HORSE, and he who sat thereon was called Faithful and True, and in justice doth he judge and combat. His eyes were a flame of fire; and upon his head were many diadems; and he had a name written which no one knew but himself. And he was clothed with a vesture dipped in blood; and his name is called the WORD OF GOD. And the armies which were in the heavens, followed him on white horses, clothed in fine linen white and clean. And he hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS,*" chap. xix. 11, 12, 13, 14, 16. It is impossible for any one to know what each of these expressions contains, except from the internal sense. It is manifest that every expression is in some respect representative and significative: as when it is said, that heaven was opened; that there was a white horse; that he who sat on him in justice judgeth and combateth; that his eyes were a flame of fire; that on his head were many diadems; that he had a name which no one knew but himself; that he was clothed in a vesture dipped in blood; that the armies which were in the heavens followed him on white horses; that they were clothed with fine linen white and clean; and that on his vesture and on his thigh he had a name written. It is expressly said, that it is the Word, and that it is the Lord who is the Word; for it is said, "*His name is called the WORD OF GOD;*" and afterwards, "*He hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS.*" From the interpretation of each expression, it is manifest, that the Word is here described as to the spiritual or internal sense. That heaven was opened, represents and signifies, that the internal

sense of the Word is seen in heaven, and thence by those in the world in whom heaven is open: the horse, which was white, represents and signifies the understanding of the Word as to its interiors; that this is the signification of a white horse, will be shown presently: that he who sat on him is the Lord as to the Word, thus the Word, is manifest, for it is said, "*His name is called the Word of God;*" who, from good, is called faithful, and is said to judge in justice; and from truth is called true, and is said to combat in justice; for the Lord himself is justice: his eyes, a flame of fire, signify divine truth from the divine good of his divine love: the many diadems on his head, signify all the goods and truths of faith: having a name written which no one knew but himself, signifies, that what the Word is in the internal sense is seen by no one but himself, and him to whom he reveals it: clothed with a vesture dipped in blood, signifies the Word in the letter, to which violence has been offered: the armies in the heavens which followed him on white horses, signify those who are in the understanding of the Word as to its interiors: clothed with fine linen white and clean, signifies the same persons in truth from good: a name written on his vesture and on his thigh, signifies truth and good, and their quality. From these things, and from those which precede and follow, it is evident, that there it is predicted, that about the last time of the church, the spiritual or internal sense of the Word would be opened: but what would come to pass at that time, is also there described, verses 17, 18, 19, 20, 21. That those things are signified by these words, it is unnecessary to prove in this place, as they are particularly explained in the ARCANAE CÆLESTIA; as, That the Lord is the Word, because he is divine truth, n. 2533, 2803, 2884, 5272, 7835: That the Word is divine truth, n. 4692, 5075, 9987: That because the Lord is justice, he is called sitting upon the horse in justice judging and combating; and that the Lord is called justice from this, because of his own proper power he has saved mankind, n. 1813, 2025, 2026, 2027, 9715, 9809, 16019, 10152: And that justice is the merit which belongs to the Lord alone, n. 9715, 9979: That his eyes, a flame of fire, signify divine truth from the divine good of divine love, is, because the eyes signify the understanding and the truth of faith, n. 2701, 4403 to 4421, 4523 to 4534, 6923, 9051, 10569; and a flame of fire the good of love, n. 934, 4906, 5215, 6314, 6832: That the diadems which were on his head signify all the goods and truths of faith, n. 114, 3858, 6335, 6640, 9863,

9865, 9868, 9873, 9905: That having a name written which no one knew but himself, signifies, that what the Word is in the internal sense is seen by no one but himself, and him to whom he reveals it, is, because name signifies the quality of a thing, n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310: That clothed with a vesture dipped in blood, signifies the Word in the letter, to which violence has been offered, is, because a vesture signifies truth because it invests good, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536; particularly truth in ultimates, thus the Word in the letter, n. 5248, 6918, 9158, 9212; and because blood signifies violence offered to truth by the false, n. 374, 1005, 4735, 5476, 9127: That the armies in the heavens, following him upon white horses, signify those who are in the understanding of the Word as to its interiors, is, because armies signify those who are in the truths and goods of heaven and the church, n. 3448, 7236, 7988, 8019; and a horse signifies understanding, n. 3217, 5321, 6125, 6400, 6531, 6534, 7024, 8146, 8318; and white signifies truth which is in the light of heaven, thus interior truth, n. 3301, 3993, 4007, 5319: That clothed with fine linen white and clean, signifies the same persons in truth from good, is, because fine linen, or lawn, signifies truth from a celestial origin, which is, truth from good, n. 5319, 9469: That a name written on the vesture and on the thigh, signifies truth and good, and their quality, is, because vesture signifies truth, and name quality, as above, and thigh signifies the good of love, n. 3021, 4277, 4280, 9961, 10485: King of kings, and Lord of lords, is the Lord as to divine truth and as to divine good; that the Lord is called King from divine truth, n. 3009, 5068, 6148; and that he is called Lord from divine good, n. 4973, 9167, 9194. Hence it appears what the Word is in its spiritual or internal sense, and that there is no expression there which does not signify something spiritual which is of heaven and the church.

2. In the prophetical parts of the Word, horse is very often named, but heretofore no one has known, that horse signifies understanding, and rider an intelligent person; and this, possibly, because it seems strange and wonderful, that by horse such a thing should be signified in the spiritual sense, and hence in the Word. But, that it is even so, may appear from very many passages there; only some of which I will here adduce. In the prophecy of Israel concerning Dan, "*Dan shall be a serpent on the way, an arrow-snake on the path, biting the heels of the horse, and his rider shall fall*

*backwards,*" Gen. xlix. 17, 18; no one can understand what this prophecy concerning one of the tribes of Israel signifies, unless he knows what is signified by a serpent, and what by a horse and his rider: every one, however, knows, that there is something spiritual involved therein; what, therefore, each particular expression signifies, may be seen in the *ARCANA CÆLESTIA*, n. 6398, 6399, 6400, 6401, where this prophecy is explained. So in Habakkuk: "*Thou God didst ride on thy horses, thy chariots of salvation; Thou madest thy horses to walk in the sea,*" iii. 8, 15: That horses here have a spiritual signification, is evident, for these things are said concerning God; what otherwise could it mean, that the Lord rides upon his horses, and that he made his horses to walk over the sea? In Zechariah: "*In that day there shall be on the bells of the horses, Holiness to Jehovah,*" xiv. 20: In like manner in the same: "*In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness; and upon the house of Judah will I open mine eyes, and I will smite every horse of the people with blindness,*" xii. 4. It is there treated of the vastation of the church, which takes place when there no longer remains the understanding of any truth; this is described thus by the horse and his rider; what else could be the meaning of smiting every horse with astonishment, and of smiting the horse of the people with blindness? What is this to the church? In Job: "*God hath made her to forget wisdom, and hath not imparted to her understanding: what time she lifteth up herself on high, she scorneth the horse and his rider,*" xxxix. 17, 18, 19, &c.: That by horse is here signified understanding, is manifestly evident. In like manner in David, where God is said "*to ride on the word of truth,*" Psalm xlv. 4; and in many other places. Moreover, who can know whence it is that Elijah and Elisha were called the chariot of Israel and the horsemen thereof; and why the lad of Elisha saw the mountain full of horses and chariots of fire; except it be known what is signified by chariots and horsemen, and what was represented by Elijah and Elisha? For Elisha said to Elijah, "*My father, my father, the chariot of Israel and the horsemen thereof,*" 2 Kings ii. 11, 12; and Joash the king said to Elisha, "*My father, my father, the chariot of Israel and the horsemen thereof,*" 2 Kings xiii. 14; and of the lad of Elisha, "*Jehovah opened the eyes of the lad of Elisha, and he saw, and, behold, the mountain full of horses and chariots of fire round about Elisha,*" 2 Kings vi. 17. That Elijah and Elisha were called the chariot of Israel and



the horsemen thereof, is, because they both represented the Lord as to the Word, and by chariot is signified doctrine from the Word, and by horsemen intelligence. That Elijah and Elisha represented the Lord as to the Word, may be seen in the *ARCANA CÆLESTIA*, n. 5247, 7643, 8029, 9327: and that chariots signify doctrine from the Word, n. 5321, 8215.

3. That horse signifies understanding, is derived from no other source than from representatives in the spiritual world. In that world are frequently seen horses, and persons sitting upon horses, and also chariots; and there every one knows that they signify things intellectual and doctrinal. I have often observed, when any were thinking from their understanding, that they appeared as if riding on horses; their meditation represented itself in this manner before others, they themselves being ignorant of it. There is also a place in the spiritual world, where many assemble, who think and speak from understanding concerning the truths of doctrine; and when others approach, they see that whole plain full of chariots and horses; and novitiate spirits, who wonder whence this is, are instructed that it is an appearance from their intellectual thought. That place is called the assembly of the intelligent and wise. I have likewise seen bright horses and chariots of fire, when certain spirits were taken up into heaven, which was a sign that they were then instructed in the truths of heavenly doctrine, and become intelligent, and thus were taken up: on seeing which, it occurred to my mind, what is signified by the chariot of fire, and the horses of fire, which carried Elijah up into heaven; and what is signified by the horses and chariots of fire that were seen by the lad of Elisha, when his eyes were opened.

4. That such is the signification of chariots and horses, was very well known in the ancient churches; for those churches were representative churches, and the science of correspondences and representations was the chief of sciences with those who were in them. From those churches the signification of horse, which is understanding, was derived to the wise men round about, even into Greece. Hence it was, when they would describe the sun, in which they placed the god of their wisdom and intelligence, that they attributed to it a chariot and four horses of fire: and when they would describe the god of the sea, since by the sea were signified sciences which are from understanding, that they also attributed horses to him: and when they would describe the rise of the sciences from understanding, that they also feigned a winged

horse, which with his hoof broke open a fountain, at which were nine virgins who were sciences. For from the ancient churches they received this knowledge, that by horse is signified understanding, by wings spiritual truth, by hoof what is scientific from understanding, and by fountain doctrine from which are sciences. Nor is any thing else signified by the Trojan horse, than something artificial from their understanding for destroying the walls. Even at this day, when understanding is described after the manner received from those ancients, it is usually described by a flying horse or Pegasus, doctrine by a fountain, and the sciences by virgins. but scarcely any one knows, that by horse in the mystic sense is signified understanding; still less that those significatives were derived to the Gentiles from the ancient representative churches.

5. Since by White Horse is signified the understanding of the Word as to its spiritual or internal sense, those things concerning the Word and that sense, which are shown in the *ARCANA CŒLESTIA*, are here subjoined: for there the whole contents of Genesis and Exodus are explained according to the spiritual or internal sense of the Word.

# OF THE WORD

## AND ITS INTERNAL OR SPIRITUAL SENSE.

FROM THE ARCANA CÆLESTIA.

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6. *Of the necessity and excellency of the Word.* That from the light of nature nothing can be known concerning the Lord, concerning heaven and hell, concerning the life of man after death, and concerning divine truths by which man receives spiritual and eternal life, n. 8944, 10318, 10319, 10320. That this may appear manifest from this, that many, and amongst them men of learning, do not believe those things, although they are born in a country where the Word is, and are instructed by it concerning them, n. 10319. That therefore it was necessary that there should be some revelation from heaven, forasmuch as man was born for heaven, n. 1775. That therefore in every age of the world there has been a revelation, n. 2895. Of the various kinds of revelation which have successively been made to the inhabitants of this earth, n. 10355, 10632. That to the most ancient men, who lived before the flood, whose time was called the golden age, there was an immediate revelation, and thence divine truth was inscribed on their hearts, n. 2896. That the ancient churches, which existed after the flood, had an historical and prophetical Word, n. 2686, 2897; *concerning which churches see the NEW JERUSALEM AND ITS HEAVENLY DOCTRINE*, n. 247. That its historical parts were called the Wars of Jehovah, and its prophetical parts, Enunciations, n. 2897. That that Word, with respect to inspiration, was like our Word, but accommodated to those churches, n. 2897. That it is mentioned by Moses, n. 2686, 2897. But that that Word is lost, n. 2897. That prophetical revelations were also made to others, as appears from the prophecies of Balaam, n. 2898.

That the Word is divine in all and every particular part, n. 639, 680, 10321, 10637. That the Word is divine and holy as to every point and iota, from experience, n. 1349. How it is explained at this day, that the Word is inspired as to every iota, n. 1886.

That the church in an especial manner is where the Word is, and where the Lord is thereby known, and divine truths are revealed, n. 3857, 10761. But that it does not follow from thence, that they are of the church, who are born where the Word is, and where the Lord is thereby known; but they who, by means of truths from the Word, are regenerated by the Lord, who are they who live according to the truths therein, thus who live a life of love and faith, n. 6637, 10143, 10153, 10578, 10645, 10829.

7. *That the Word cannot be understood, except by those who are enlightened.* That the human rational cannot receive divine, nor even spiritual things, unless it be enlightened by the Lord, n. 2196, 2203, 2209, 2654. Thus that they only who are enlightened comprehend the Word, n. 10323. That the Lord enables those who are enlightened to understand truths, and to see how to reconcile those things which appear contradictory to each other, n. 9382, 10659. That the Word in its literal sense appears inconsistent, and that in some places it seems to contradict itself, n. 9925. And that therefore, by those who are unenlightened, it may be so explained and applied, as to confirm any opinion or heresy, and to defend any lust, however worldly and corporeal, n. 4738, 10339, 10401. That they are enlightened from the Word, who read it from the love of truth and goodness, but not they who read it from the love of fame, of gain, or of honor, that is, from the love of self, n. 9382, 10548, 10549, 10550. That they are enlightened who are in the good of life, and thereby in the affection of truth, n. 8694. That they are enlightened, whose internal is open, or who as to their internal man are capable of being elevated into the light of heaven, n. 10401, 10402, 10691, 10694. That illustration is an actual opening of the interiors of the mind, and also an elevation into the light of heaven, n. 10330. That there is an influx of sanctity from the internal, that is, from the Lord through the internal, with those who esteem the Word holy, they being ignorant of it, n. 6789. That they are enlightened, and see truths in the Word, who are led by the Lord, but not they who are led by themselves, n. 10638. That they are led by the Lord, who love truth because 't is truth, who also are they that love to live according to divine truths, n. 10578, 10645, 10829. That the Word is made alive with man according to the life of his love and faith, n. 1776. That the things derived from self-intelligence have no life in themselves, because from man's proprium there

is nothing good, n. 8941, 8944. That they cannot be enlightened who have much confirmed themselves in false doctrine, n. 10640.

That it is the understanding which is enlightened, n. 6608, 9300. That the understanding is the recipient of truth, n. 6242, 6608, 10659. That in regard to every doctrine of the church, there are ideas of the understanding and of the thought thence, according to which the doctrine is perceived, n. 3310, 3825. That the ideas of man, during his life in the world, are natural, because he then thinks in the natural; but that, still, spiritual ideas are concealed therein, with those who are in the affection of truth for its own sake, and that man comes into these ideas after death, n. 3310, 5510, 6201, 10236, 10240, 10550. That without ideas of the understanding, and of the thought thence, on any thing, there is no perception, n. 3825. That ideas concerning the things of faith are laid open in another life, and their quality is there seen by the angels, and that man is then conjoined with others according to those ideas, so far as they proceed from the affection which is of his love, n. 1869, 3320, 5510, 6201, 8885. That therefore the Word can be understood by none but a rational man; for to believe any thing without an idea of the thing, and without a perception of reason, is only to retain in the memory words destitute of all life of perception and affection, which is not believing, n. 2533. That it is the literal sense of the Word which is illustrated, n. 3619, 9824, 9905, 10548.

8. *That the Word cannot be understood but by means of doctrine from the Word.* That the doctrine of the church must be from the Word, n. 3464, 5402, 6832, 10763, 10765. That the Word is not understood without doctrine, n. 9025, 9409, 9424, 9430, 10324, 10431, 10582. That true doctrine is a lamp to those who read the Word, n. 10401. That genuine doctrine must be from those who are in illustration from the Lord, n. 2510, 2516, 2519, 2524, 10105. That the Word is intelligible by means of doctrine formed by an enlightened person, n. 10324. That they who are in illustration, form for themselves doctrine from the Word, n. 9382, 10659. What is the difference between those who teach and learn from the doctrine of the church, and those who teach and learn from the literal sense of the Word alone, n. 9025. That they who are in the literal sense of the Word without doctrine, do not come into any understanding concerning divine truths, n. 9409, 9410, 10582. That they fall into many

errors, n. 10431. That they who are in the affection of truth for the sake of truth, when they come to years of maturity, and are able to see from their own understanding, do not implicitly abide in the doctrines of their church, but examine from the Word whether they be true, n. 5462, 5432, 6047. That otherwise every one's truth would be from another, and from his native soil, whether he were born a Jew or a Greek, n. 6047. That nevertheless such things as are become matters of faith from the literal sense of the Word, are not to be extinguished till after a full view, n. 9039.

That the true doctrine of the church is the doctrine of charity and faith, n. 2417, 4766, 10763, 10765. That the doctrine of faith does not constitute the church, but the life of faith, which is charity, n. 809, 1798, 1799, 1834, 4468, 4677, 4766, 5826, 6637. That doctrines are nothing, unless the life be directed thereby; and that every one may see they are for the sake of life, and not merely for the memory, and thought thence derived, n. 1515, 2049, 2116. That in the churches at this day is the doctrine of faith, and not the doctrine of charity, and that the doctrine of charity has been degraded to a science, which is called moral theology, n. 2417. That the church would be one, if men were acknowledged to be of the church from their life, thus from charity, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much superior the doctrine of charity is to that of faith separate from charity, n. 4844. That they who know nothing concerning charity, are in ignorance concerning heavenly things, n. 2435. That they who only hold the doctrine of faith, and not that of charity, fall into errors, concerning which also, n. 2417, 2383, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623 to 7677, 7752 to 7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. That they who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called the uncircumcised, or Philistines, n. 3412, 3413, 3463, 8093, 8313, 9340. That the ancients held the doctrine of love to the Lord and of charity towards the neighbor, and made the doctrine of faith subservient thereto, n. 2417, 3419, 4844, 4955.

That doctrine formed by an enlightened person may afterwards be confirmed by things rational and scientific; and that thus it is more fully understood, and is corroborated, n. 2553, 2719, 2720, 3052, 3310, 6047. *See more on this subject in the NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, n. 51.* That they who are in faith separate from charity,

would have the doctrines of the church implicitly believed, without any rational intuition, n. 3394.

That it is not the part of a wise man to confirm a received opinion, but to see whether it be true before he confirms it; and that this is the case with those who are in illustration, n. 1017, 4741, 7012, 7680, 7950. That the light of confirmation is a natural light, and not spiritual, and may be given even with the evil, n. 8780. That every thing, however false, may be so far confirmed, as to acquire the appearance of truth, n. 2482, 2490, 5033, 6865, 8521.

9. *That in the Word there is a spiritual sense, which is called the internal sense.* That no one can know what the spiritual or internal sense of the Word is, unless he know what correspondence is, n. 2895, 4322. That all and every thing, even the most particular, which are in the natural world, correspond to spiritual things, and thence are significative of them, n. 2890 to 2893, 2897 to 3003, 3213 to 3227. That the spiritual things to which natural things correspond, assume another appearance in the natural, so that they are not distinguished, n. 1887, 2396, 8920. That scarcely any one knows wherein is the divine in the Word, when nevertheless it is in its internal and spiritual sense, which at this day is not known to have any existence, n. 2980, 4989. That the mysteries [*mysticum*] of the Word are no other than the contents of its internal or spiritual sense, which treats of the Lord, of the glorification of his Humanity, of his kingdom, and of the church, and not of the natural things of this world, n. 4923. That the prophetic writings are in many places unintelligible, and therefore of no use, without the internal sense, from examples, n. 2608, 8029, 8398. As, for instance, with respect to what is signified by the White Horse in the Revelation, n. 2760, &c. What by the keys of the kingdom of the heavens, that were given to Peter, see the preface to the 22d chapter of Genesis, and n. 9410. What by flesh, blood, bread, and wine, in the holy supper, n. 8682. What by the prophecies of Jacob concerning his sons, in the 49th chapter of Genesis, n. 6306, 6333 to 6465. What by many prophecies concerning Judah and Israel, which by no means tally with that nation, nor in the literal sense have any coincidence with their history, n. 6331, 6361, 6415, 6438, 6444. Besides many other instances, n. 2608. More may be seen of the nature of correspondence, in the Treatise on HEAVEN AND HELL, n. 87 to 102, 104 to 115, and 303 to 310.

Of the internal or spiritual sense of the Word in general, n. 1767 to 1777, 1869 to 1879. That in all and every particular of the Word there is an internal sense, n. 1143, 1984, 2135, 2333, 2395, 2495, 2619. That such things do not appear in the literal sense, but that nevertheless they are really contained within it, n. 4442.

10. *That the internal sense of the Word is principally intended for the use of angels, and that it is also intended for the use of men.* In order that it may be known what the internal sense is, its quality, and whence it is, it may here be observed in general, that they think and speak in heaven differently from what they do in the world; in heaven spiritually, in the world naturally; wherefore, when man reads the Word, the angels that are with him perceive it spiritually, whilst men understand it naturally; that hence angels are in the internal sense, whilst men are in the external sense; but that, nevertheless, these two make one by correspondence. That angels not only think spiritually, but also speak spiritually; that they are likewise present with man; and that their conjunction is by means of the Word, may be seen in the work on HEAVEN AND HELL, where it treats of *the wisdom of the angels of heaven*, n. 265 to 275; of *their speech*, n. 234 to 245; of *their conjunction with man*, n. 291 to 302; and of *conjunction by means of the Word*, n. 303 to 310.

That the Word is understood differently by angels in the heavens, and by men upon the earths; the former perceiving the internal or spiritual sense, whilst the latter see the external or natural sense, n. 1887, 2396. That the angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who have conversed with me from heaven, when I was reading the Word, n. 1769, 1770, 1771, 1772. That the ideas of the thought and also the speech of angels are spiritual, but the ideas and speech of men natural; that therefore the internal sense, which is spiritual, is for the angels, illustrated from experience, n. 2333. That nevertheless the literal sense of the Word serves the spiritual ideas of angels as a medium, comparatively as the words of speech do with men to convey the sense of a subject, n. 2143. That the things which are of the internal sense of the Word, fall into those things which are of the light of heaven, thus into the perception of angels, n. 2618, 2619, 2629, 3086. That therefore those things which the angels perceive from the Word, are of high estimation with them, n. 2540, 2541, 2545, 2551. That angels do not understand a



single syllable of the Word in its literal sense, n. 64, 65, 1434, 1929. That they are unacquainted with the names of persons and places recorded in the Word, n. 1434, 1888, 4442, 4480. That names cannot enter into heaven, nor be pronounced there, n. 1876, 1888. That all names in the Word signify things, and that in heaven they are changed into the ideas of the things, n. 768, 1888, 4310, 4442, 5225, 5287, 10329. That angels also think abstractedly from persons, n. 6613, 8343, 8985, 9007. How elegant the internal sense of the Word is, even where nothing but mere names occur, shown by examples from the Word, n. 1224, 1888, 2395. That many names also in series express one thing in the internal sense, n. 5905. That likewise all numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3152, 4264, 6175, 9488, 9659, 10217, 10253. That spirits also have a perception of the Word in its internal sense, in proportion as their interiors are open to heaven, n. 1771. That the literal sense of the Word, which is natural, is instantly changed into the spiritual with the angels, from the correspondence there is between the two senses, n. 5648. And this without their hearing or knowing what is in the literal or external sense, n. 10215. Thus that the literal or external sense is confined to man, and proceeds no further, n. 2015.

That there is an internal sense in the Word, and likewise an inmost or supreme sense, concerning which see n. 9407, 10604, 10614, 10627. That the spiritual angels, or those who are in the spiritual kingdom of the Lord, perceive the Word in its internal sense; and that the celestial angels, that is, those who are in the celestial kingdom of the Lord, perceive the Word in its inmost sense, n. 2157, 2275.

That the Word is for men, and also for angels, being accommodated to each, n. 7381, 8862, 10322. That the Word is the uniting of heaven and earth, n. 2310, 2493, 9212, 9216, 9357. That the conjunction of heaven with man is by means of the Word, n. 9396, 9400, 9401, 10452. That therefore the Word is called a covenant, n. 9396. Because covenant signifies conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. That there is an internal sense in the Word, because the Word descended from the Lord through the three heavens even to man, n. 2310, 6397. And that thereby it is accommodated to the angels of the three heavens, and also to men, n. 7381, 8862. That hence it is, that the Word is divine, n. 2980,

4989. And that it is holy, n. 10276. And that it is spiritual, n. 4480. And that it is inspired from the Divine, n. 9094. That this is inspiration, n. 9094.

That man also, who is regenerate, is actually in the internal sense of the Word, although he knows it not, inasmuch as his internal man is open, which is endowed with spiritual perception, n. 10401. But that with him the spiritual of the Word flows into natural ideas, and thus is represented naturally, because whilst he lives in the world he thinks in the natural man, so far as it comes to perception, n. 5614. That hence the light of truth, with such as are enlightened, is derived from their internal, that is, through the internal, from the Lord, n. 10691, 10694. That also, by the same way, there is an influx of sanctity with those who esteem the Word holy, n. 6789. Inasmuch as the regenerate man is actually in the internal sense of the Word, and in the sanctity thereof, although he knows it not, that therefore after death he comes into it of himself, and is no longer in the sense of the letter, n. 3226, 3342, 3343. That the ideas of the internal man are spiritual; but that man, during his life in the world, does not attend to them, inasmuch as they are within his natural thought, and give it its rational faculty, n. 10236, 10240, 10550. But that man after death comes into those his spiritual ideas, because they are proper to his spirit, and then not only thinks, but also speaks therefrom, n. 2470, 2478, 2479, 10568, 10604. Hence it is, that it was said, that the regenerate man knows not that he is in the spiritual sense of the Word, and that he receives illustration thence.

11. *That in the internal or spiritual sense of the Word there are innumerable arcana.* That the Word in its internal sense contains innumerable things which exceed human comprehension, n. 3085, 3086. That it also contains things ineffable and inexplicable, n. 1965. Which are manifested only to angels, and understood by them, n. 167. That the internal sense of the Word contains arcana of heaven, which relate to the Lord and his kingdom in the heavens and earths, n. 1, 2, 3, 4, 937. That those arcana do not appear in the sense of the letter, n. 937, 1502, 2161. That many things in the writings of the prophets appear to be unconnected, which yet in the internal sense continuously cohere in a beautiful series, n. 7153, 9022. That not a single expression, nor even a single iota, in its original language, can be taken from the literal sense of the Word, without an interruption in the internal sense; and that, therefore, by the divine providence of the Lord,

the Word is preserved so entire as to every point, n. 7933. That innumerable things are contained in every particular part of the Word, n. 6637, 8920. And in every expression, n. 1689. That there are innumerable things contained in the Lord's prayer and in every particular part thereof, n. 6619. And in the precepts of the decalogue; in the external sense whereof, notwithstanding, some things are such as are known to every nation without revelation, n. 8867, 8900. That in every tittle of the letter of the Word, in the original language, there is a sanctity, shown from heaven; see the Treatise on HEAVEN AND HELL, n. 260, where these words of the Lord are explained, "*That not one jot or one tittle shall pass away from the law,*" Matt. v. 18.

That in the Word, particularly in the prophetic parts, there are two expressions as it were of the same thing; but that one has relation to good, and the other to truth, n. 683, 707, 2516, 8339. That in the Word goods and truths are conjoined in a wonderful manner, and that such conjunction is only apparent to him who is acquainted with the internal sense, n. 10554. And thus that in the Word, and in every part thereof, there is a divine marriage and a celestial marriage, n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. That the divine marriage is the marriage of divine good and divine truth, thus the Lord in heaven, in whom alone that marriage exists there, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314. That by Jesus also is signified divine good, and by Christ divine truth, and thus by both is signified the divine marriage in heaven, n. 3004, 3005, 3009. That this marriage is in every particular part of the Word in its internal sense, and thus the Lord is therein as to divine good and divine truth, n. 5502. That the marriage of good and truth from the Lord in heaven and in the church is what is called the celestial marriage, n. 2508, 2618, 2803, 3004, 3211, 3952, 6179. That therefore in this respect the Word is as it were heaven, n. 2173, 10126. That heaven is compared in the Word to a marriage, from the marriage of good and truth therein, n. 2758, 3132, 4434, 4834.

That the internal sense is the very genuine doctrine of the church, n. 9025, 9430, 10401. That they who understand the Word according to the internal sense, know the true doctrine of the church, inasmuch as it is contained in the internal sense, n. 9025, 9430, 10401. That the internal of the Word is also the internal of the church, as it is likewise

the internal of worship, n. 10460. That the Word is the doctrine of love to the Lord, and of charity towards the neighbor, n. 3419, 3420.

That the Word in the literal sense is as a cloud, and that in the internal sense it is glory, see the preface to the 18th chapter of Genesis, and n. 5922, 6343, where these words are explained: "*That the Lord shall come in the clouds of heaven with glory.*" That clouds also in the Word signify the Word in its literal sense, and glory the Word in its internal sense, see the preface to the 18th chapter of Genesis, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. That the things contained in the literal sense, respectively to those which are in the internal sense, are like rude projections round a polished optical cylinder, from which nevertheless is exhibited in the cylinder a beautiful image of a man, n. 1871. In the spiritual world they who allow and acknowledge only the literal sense of the Word, are represented by a deformed old woman; but they who allow and acknowledge the internal sense together with the literal sense, are represented by a virgin in beautiful clothing, n. 1774. That the Word in its whole complex is an image of heaven; for the Word is divine truth, and divine truth constitutes heaven, and heaven resembles one man, and therefore in this respect the Word is as it were an image of man, n. 187. *That heaven in one complex resembles one man*, may be seen in the *Treatise concerning HEAVEN AND HELL*, n. 59 to 67. *And that the divine truth proceeding from the Lord constitutes heaven*, n. 126 to 140, 200 to 212. That the Word is represented before the angels under the most beautiful and agreeable forms, n. 1767, 1768. That the literal sense is as the body, and the internal sense as the soul of that body, n. 8943. That hence the life of the Word is from the internal sense, n. 1405, 4857. That the Word is pure in the internal sense, but that it does not appear so in the literal sense, n. 2362, 2396. That the things which are in the literal sense are holy from the internals, n. 10126, 10728.

That the historical parts of the Word also have an internal sense, but within them, n. 4989. Thus that the historical as well as the prophetic parts of the Word contain arcana of heaven, n. 755, 1659, 1709, 2310, 2333. That the angels do not perceive those parts historically, but doctrinally, because spiritually, n. 6884. That the interior arcana, contained in the historical parts, are less evident to man than in the prophetic parts, by reason that the mind is engaged in

viewing and considering the historical subjects, n. 2176, 6597.

The nature of the internal sense of the Word is further shown, n. 1756, 1984, 2004, 2663, 3033, 7089, 10604, 10614. And illustrated by comparisons, n. 1873.

12. *That the Word is written by correspondences, and thus by representatives.* That the Word as to its literal sense is written by mere correspondences, that is, by such things as represent and signify the spiritual things of heaven and the church, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. That this was done for the sake of the internal sense, in every part, n. 2899. Thus for the sake of heaven, inasmuch as they who are in heaven do not understand the Word according to its literal sense, which is natural, but according to the internal sense, which is spiritual, n. 2899. That the Lord spake by correspondences, representatives, and significatives, because from the divine, n. 9409, 9063, 9086, 10126, 10728. That the Lord thus spoke to the world, and at the same time to heaven, n. 2533, 4807, 9949, 9063, 9086. That the things spoken by the Lord went through the whole heaven, n. 4637. That the historical parts of the Word are representative, and the expressions significative, n. 1540, 1659, 1709, 1783, 2687. That the Word could not be written in any other style, so that by it there might be communication and conjunction with the heavens, n. 2899, 6943, 9481. That they greatly err, who despise the Word on account of the apparent simplicity and rudeness of its style, and who think that they should receive the Word, if it were written in a different style, n. 8783. That the method and style of writing, which prevailed amongst the most ancient, was by correspondences and representatives, n. 605, 1756, 9942. That the ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience, n. 2592, 2593. That if a man of the most ancient church had read the Word, he would have seen clearly the things contained in the internal sense, and but obscurely the things contained in the external sense, n. 449. That the sons of Jacob were brought down into the land of Canaan, because all places in that land, from the most ancient times, were made representative, n. 1585, 3686, 4441, 5136, 6516. And thus that the Word might be there written, wherein places should be mentioned for the sake of the internal sense, n. 3686, 4447, 5136, 6416. But that nevertheless the Word as to the external sense was

changed for the sake of that nation, but not as to the internal sense, n. 10453, 10461, 10603, 10604. Many passages adduced from the Word concerning that nation, which must be understood according to the internal sense, and not according to the sense of the letter, n. 7051. Inasmuch as that nation represented a church, and the Word was written with them and concerning them, that therefore divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest; and that by Judah in the internal sense is signified the Lord as to celestial love, and his celestial kingdom, n. 3583, 3654, 3881, 3882, 5782, 6362 to 6382.

*That it may be known what correspondences are, and what is their quality, and what is the quality of representatives in the Word, something shall also be said concerning them.* That all things which correspond likewise represent, and thereby signify, so that correspondences and representations are one, n. 2890, 2897, 2971, 2987, 2989, 2990, 3002, 3225. What correspondences and representations are, shown from experience and examples, n. 2703, 2987 to 3002, 3213 to 3226, 3337 to 3352, 3472 to 3485, 4218 to 4228, 9280. That the science of correspondences and representations was the chief science amongst the ancients, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 6004, 7729, 10252. Especially among the people of the east, n. 5702, 6692, 7097, 7779, 9391, 10252, 10407. And in Egypt more than in other countries, n. 5702, 6692, 7097, 7779, 9391, 10407. Also amongst the Gentiles, as in Greece, and in other places, n. 2762, 7729. But that at this day the science of correspondences and representations is lost, particularly in Europe, n. 2894, 2895, 2994, 3630, 3632, 3747, 3748, 3749, 4581, 4966, 10252. That nevertheless this science is more excellent than all other sciences, inasmuch as without it the Word is not understood, nor the signification of the rites of the Jewish church which are recorded in the Word, nor is it known what the quality of heaven is, nor what the spiritual is, nor how it is with spiritual influx in the natural, nor how the case is with the influx of the soul into the body, with many other things, n. 4180, *and in the places above cited.* That all things which appear before spirits and angels, are representative according to correspondences, n. 1971, 3213 to 3226, 3457, 3475, 3485, 9481, 9574, 9576, 9577. That the heavens are full of representatives, n. 1521, 1532, 1619. That representatives are more beautiful, and more perfect, in proportion

as they are more interior in the heavens, n. 3475. That representatives there are real appearances, because from the light of heaven which is divine truth; and this is the very essence of the existence of all things, n. 3485.

The reason why all and every particular thing in the spiritual world has its representation in the natural world, is because what is internal assumes to itself a suitable clothing in what is external, whereby it makes itself visible and apparent, n. 6275, 6284, 6299. Thus the end assumes a suitable clothing, that it may exist as the cause in a lower sphere, and afterwards that it may exist as the effect in a sphere still lower; and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes, n. 5711. This may be illustrated by the influx of the soul into the body, that the soul assumes a clothing of such things in the body as may enable it to express and make apparent all its thoughts and affections in a visible form; wherefore thought, when it flows down into the body, is represented by such gestures and actions as correspond, n. 2988. The affections of the mind are represented in the face, by the variations of the countenance, so as to be there rendered visible, n. 4791 to 4805, 5695. Hence it is evident, that all and every particular thing in nature has in it a latent cause and end from the spiritual world, n. 3562, 5711. Inasmuch as the things which are in nature are ultimate effects, within which are prior things, n. 4240, 4939, 5051, 6275, 6284, 6299, 9216. That internal things are what are represented, and external things what represent, n. 4292. *Moreover, what correspondences and representations are may be seen in the Treatise on HEAVEN AND HELL, where it treats of the correspondence of all things of heaven, with all things of man, n. 87 to 102. Of the correspondence of heaven with all things of the earth, n. 103 to 115. And of representatives and appearances in heaven, n. 170 to 176.*

Forasmuch as all things in nature are representative of spiritual and celestial things, therefore there were churches in ancient times, in which all the externals, which were rituals, were representative, wherefore those churches were called representative churches, n. 519, 521, 2896. That the church founded amongst the children of Israel was a representative church, n. 1003, 2179, 10149. That all the rituals therein were external, which represented internals, which are of heaven and the church, n. 4288, 4874. That the representatives of the church and of worship ceased when the

Lord came into the world, and manifested himself, because the Lord opened the internals of the church, and because all things of that church in a supreme sense looked to Him, n. 4832.

13. *Of the literal or external sense of the Word.* That the literal sense of the Word is according to appearances in the world, n. 584, 926, 1719, 1720, 1832, 1874, 2242, 2520, 2533. And adapted to the simple, n. 2533, 9049, 9063, 9086. That the Word in the literal sense is natural, n. 8783. Because what is natural is the ultimate, wherein spiritual and celestial things terminate, and upon which they rest like a house upon its foundation; and that otherwise the internal sense of the Word, without the external, would be like a house without a foundation, n. 9360, 9430, 9824, 9433, 10044, 10436. That the Word, being of such a nature, contains both a spiritual and celestial sense, n. 9407. And because it is such, that it is holy and divine in the literal sense, as to all and every part thereof, even to every single iota, n. 639, 680, 1319, 1870, 9198, 10321, 10637. That the laws ordained for the sons of Israel, although abrogated, are yet the holy Word, on account of the internal sense in them, n. 9210, 9259, 9349. That amongst the laws, judgments, and statutes, ordained in the Israelitish or Jewish church, which was a representative church, there are some which are still in force both in their external and internal sense; some which ought to be wholly observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are altogether abrogated; of which, n. 9349. That the Word is divine even in those statutes which are abrogated, on account of the celestial things which lie concealed in their internal sense, n. 10637.

What the quality of the Word is in the literal sense, if not understood at the same time as to the internal sense, or what is the same thing, according to true doctrine from the Word, n. 10402. That innumerable heresies spring up from the literal sense of the Word without the internal sense, or without genuine doctrine from the Word, n. 10401. That they who are in externals without internals, cannot bear the interior things of the Word, n. 10694. That the Jews were such, and that they are such also at this day, n. 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10695, 10701, 10707.

14. *That the Lord is the Word.* That in the inmost



sense of the Word it is treated solely of the Lord, and that all the states of the glorification of his Human are described, that is, of its union with the divine itself, and likewise all the states of the subjugation of the hells, and the reducing to order of all things therein, as well as in the heavens, n. 2249, 7014. Thus that in that sense is described the Lord's whole life in the world, and that thereby the Lord is continually present with the angels, n. 2523. That therefore the Lord alone is in the inmost part of the Word, and that the divinity and sanctity of the Word is thence, n. 1873, 9357. That by the Lord's saying that the Scripture was fulfilled concerning him, is signified, that all things were fulfilled which are contained in the inmost sense, n. 7933.

That the Word signifies divine truth, n. 4692, 5075, 9987. That the Lord is the Word, because he is divine truth, n. 2533. That the Lord is the Word also, because the Word is from him, and concerning him, n. 2859. And concerning the Lord alone in its inmost sense; thus the Lord himself is therein, n. 1873, 9357. And because in all and in every part of the Word there is the marriage of divine good and divine truth, which marriage is in the Lord alone, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314. That divine truth is the only thing real; and that that in which it is, which is from the Divine, is the only thing substantial, n. 5272, 6880, 7004, 8299. And inasmuch as divine truth, proceeding from the Lord as the sun in heaven, is light there, and divine good is heat there; and inasmuch as from these all things there exist, as all things in the world from light and heat, which are also in their own substances and act by means of them; and inasmuch as the natural world exists by means of heaven or the spiritual world; it is plain that all things which were created, were created from divine truth, thus from the Word, according to these words in John, "*In the beginning was the Word, and the Word was with God, and the Word was God, and by it all things were made that were made; and THE WORD WAS MADE FLESH;*" chap. i. 1, 2, 3, 14; n. 2803, 2884, 5272, 7830. *Further particulars concerning the creation of all things from divine truth, thus by the Lord, may be seen in the Treatise on HEAVEN AND HELL, n. 137; and more fully in the Article where it is treated concerning the Sun in Heaven, that it is the Lord, and that it is his divine love, n. 116 to 125. And that divine truth is light and divine good is heat from that sun in heaven, n. 126 to 140.*

That conjunction of the Lord with man is by the Word, through the medium of the internal sense, n. 10375. That by all and every part of the Word there is conjunction, and that thence the Word is to be admired beyond all writings, n. 10632, 10633, 10634. That since the time of writing the Word, the Lord speaks through it with men, n. 10290. *For further particulars respecting the conjunction of heaven with man by means of the Word, see the Treatise on HEAVEN AND HELL, n. 303 to 310.*

15. *Of those who are against the Word.* Of those who despise, blaspheme, and profane the Word, n. 1878. Their quality in another life, n. 1761, 9222. That they represent the viscous parts of the blood, n. 5719. How great the danger is from profaning the Word, n. 571 to 582. How hurtful it is, if principles of the false, particularly those which favor self-love and the love of the world, are confirmed by the Word, n. 589. That they who are in no affection of truth for the sake of truth, utterly reject the things which are of the internal sense of the Word, and nauseate them, from experience of such in the world of spirits, n. 5702. Of some in another life, who endeavored altogether to reject the interior things of the Word, that such are deprived of rationality, n. 1879.

16. *Which are the books of the Word.* That the books of the Word are all those which have the internal sense; but that those books, which have not the internal sense, are not the Word. That the books of the Word in the Old Testament are, THE FIVE BOOKS OF MOSES; THE BOOK OF JOSHUA; THE BOOK OF JUDGES; THE TWO BOOKS OF SAMUEL; THE TWO BOOKS OF KINGS; THE PSALMS OF DAVID; the Prophets, ISAIAH, JEREMIAH, the LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI. In the New Testament, the four Evangelists, MATTHEW, MARK, LUKE, and JOHN; and the REVELATION. The rest have not the internal sense, n. 10325.

That the book of Job is an ancient book, in which indeed is an internal sense, but not in a series, n. 3570, 9942.

17. *Further particulars concerning the Word.* That WORD, in the Hebrew tongue, signifies various things; as speech, thought of the mind, every thing that has a real existence, and also something, n. 9987. That the Word signifies divine truth and the Lord, n. 2533, 4692, 5075, 9987. That words signify truths, n. 4692, 5075. That they signify

doctrinals, n. 1288. That ten words signify all divine truths, n. 10688.

That in the Word, particularly in the prophetical parts, there are two expressions that signify one thing, and that the one refers itself to good and the other to truth, which are thus conjoined, n. 683, 707, 5516, 8339. That it can only be known from the internal sense of the Word, what expression refers to good and what to truth; for there are proper words by which the things appertaining to good are expressed, and proper words by which the things appertaining to truth are expressed, n. 793, 801. And this so determinately, that it may be known merely from the words predicated, whether it is treated concerning good, or concerning truth, n. 2722. That frequently, also, one expression implies a universal, and the other expression implies a certain particular from that universal, n. 2212. That there is a species of reciprocation in the Word, concerning which see n. 2240. That most expressions in the Word have also an opposite sense, n. 4816. That the internal sense proceeds regularly according to the subject predicated, n. 4502.

That they who have been delighted with the Word, in another life receive the heat of heaven, in which is celestial love, according to the quality and degree of their delight from love, n. 1773.







THE DOCTRINE  
OF  
THE NEW JERUSALEM  
ON THE SUBJECT OF  
FAITH.

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I. *That Faith is an internal Acknowledgment\* of Truth.*

1. THE idea attached to the term Faith, at the present day, is this: that it consists in thinking a thing to be so, because it is taught by the church, and because it does not fall within the scope of the understanding. For it is usual with those who inculcate it to say, "You must believe, and not doubt." If you answer, "I do not comprehend it," you are told that that is the very circumstance which makes a doctrine an object of faith. Thus the faith of the present day is a faith in what is not known, and may be called a blind faith. And as being the dictate of one person abiding in the mind of another, it is an historical faith [or a faith that depends on the authority of the relater]. That this is not spiritual faith, will be seen in what follows.

2. Genuine faith, however, is an acknowledgment that a thing is so because it is true. For he who is in genuine faith thinks and speaks to this effect: "This is true; and therefore I believe it." For faith is the assurance with which we embrace that which is true; and that which

\* The English word *acknowledgment*, which is generally taken in the sense of confession, does not exactly answer to the Latin *agnitio*, but is used for want of an expression that more fully conveys the meaning of the original. The word *recognition* would convey the sense more precisely, did not the particle *re* denote repetition or renewal. However, when the word *internal*, as above, is prefixed to the word *acknowledgment*, the meaning is rendered sufficiently clear; because it determines it to denote *an act of the mind, by which a sentiment is seen to be true, and is on that account admitted and believed.*

is true is the proper object of faith. A person of this character also, if he does not comprehend a sentiment and see its truth, will say, "I do not know whether this is true or not; therefore I do not yet believe it. How can I believe what I do not comprehend? Perhaps it may be false."

3. But the common language is, that nobody can comprehend things of a spiritual or theological nature, because they transcend our natural faculties. Spiritual truths, however, are as capable of being comprehended as natural truths; and when the comprehension of them is not altogether clear, still, when they are advanced, they fall so far within the perception of the hearer, that he can discern whether they are truths or not; especially if he is a person who is affected with truths. This I have been convinced of by much experience. Opportunities have been given me of conversing with the ignorant, the dull, the stupid; and also with persons who had been born within the church, and had heard something of the Lord, of faith and of charity, but were nevertheless immersed in falsities and in evils. In my conversation I spoke of arcana of wisdom; and they comprehended them all, and acknowledged their truth: but they were then in that light of understanding which is proper to every man, and at the same time in the glory of being thought intelligent. But this occurred in my intercourse with spirits. Many who were present were convinced by the experiment, that spiritual things may be comprehended as well as natural things; that is, when they are heard or read; for it is more difficult for a man to discover them by unassisted reflection. The reason that spiritual things admit of being comprehended, is, because man, as to his understanding, is capable of being elevated into the light of heaven, in which light no other objects appear but such as are spiritual, which are truths of faith; for the light of heaven is spiritual light.

4. Hence now it is that they who are in the spiritual affection of truth, enjoy an internal acknowledgment of it. As the angels are in that affection, they totally reject the tenet, that the understanding ought to be kept in subjection to faith; for they say, "How can you believe a thing when you do not see whether it is true or not?" And if any one affirms that what he advances must be believed for all that, they reply, "Dost thou think thyself a God that I am to believe thee? or that I am mad, that I should believe an assertion in which I do not see any truth? If I must believe it, cause me to see it." The dogmatizer is thus constrained to



retire. Indeed, the wisdom of the angels consists solely in this, that what they think, they see and comprehend.

5. There is a spiritual idea, of which few people have any knowledge, which enters by influx into the minds of those who are in the affection of truth, and dictates interiorly that the thing which they are hearing or reading is true or not true. In this idea they are who read the Word in illumination from the Lord. To be in illumination is nothing more than to be in a perception, and thence in an internal acknowledgment, that in a manner responds, as the ideas are presented, "This is true; and this." They who are in this illumination are they who are said to be taught of Jehovah (Isaiah liv. 13; John vi. 45); and of whom it is said in Jeremiah, "Behold the days come,—that I will make a new covenant;—this shall be the covenant;—I will put my law in their inward parts, and write it in their hearts;—and they shall no more teach every man his neighbor, and every man his brother, saying, Know ye Jehovah; for they shall all know me" (xxxii. 31, 33, 34).

6. From these considerations it is plain, that faith and truth are a one.\* This also is the reason that the ancients, who were accustomed to think of truth from affection much more than the moderns, instead of faith used the word truth: and for the same reason, in the Hebrew language, truth and faith are expressed by one and the same word, namely, *Amuna* or *Amen*.

7. The reason why faith is mentioned by the Lord in the evangelists and in the Revelation, is, because the Jews did

\* It appears necessary to translate the author's expression *unum*, here and wherever else it occurs in the same construction, *a one*, and not simply *one*, to guard against the error of supposing that the two things spoken of are the same. Thus when the author says that faith and truth, or the will and the understanding, or charity and faith, are *a one*, he does not mean that they are the same, but that they form so entire a union together as not to be capable of existing in a separate state, though they may be distinctly thought of. Thus, in the instance above, faith is not truth itself, but is the internal acknowledgment or recognition of it; and these ought so constantly to go together as to form an inseparable one. For truth is nothing to man, and has no real abode in his mind, till it is united with faith, or till it is inwardly recognised by him, and his faith again is of no advantage to him, except so far as it has truth for its object. To be anything to man, faith and truth must be united; in which case they still are distinct in themselves, and thus are not the same, yet, being incapable of separation, they form a one. This may be illustrated by the numerous substances in nature which unite by affinities, and cannot afterwards be separated but by a chemical process.

not believe it to be true that the Lord was the Messiah foretold by the prophets: and where truth is not believed, there faith is mentioned.\* But still it is one thing to have faith and believe in the Lord, and another thing to have faith in, or believe, any man. The difference shall be explained below.

8. Faith separated from truth entered and invaded the church together with the dominion of popery, because the chief security of that religion was ignorance of the truth. For which reason also they forbade the reading of the Word; otherwise they could not have been worshipped as deities, nor their saints invoked, nor idolatry introduced to such an extent, as that their carcasses, bones, and sepulchres should be thought holy, and be converted into sources of lucre. Hence it is plain what enormous falsities a blind faith is capable of producing.

9. A blind faith continued also afterwards among many of the Protestants, owing to their separating faith from charity: for they who do this cannot but be in ignorance of the truth, and will give the name of faith to the mere thought that a thing is so, without having any internal acknowledgment that it is. Among these, also, ignorance is the security of their tenets; for so long as ignorance reigns, with the persuasion that things of a theological nature are too high for the understanding, they can talk without being contradicted; and others suppose their notions are true, and that they themselves know what they mean.

10. The Lord said to Thomas, "Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed" (John xx. 29); by which is not meant a faith separate from the internal acknowledgment of truth, but that they are blessed who do not see the Lord with their eyes, as Thomas did, and yet believe in his existence: for this is seen by the light of truth from the Word.

11. Since the internal acknowledgment of truth is faith, and faith and truth are a one, as was observed above (n. 2, 4, 5, 6), it follows that an external acknowledgment without an internal acknowledgment is not faith; and also, that a persuasion of what is false is not faith. An external acknowledgment without an internal acknowledgment is a

\* Because faith signifies the acknowledgment of truth, which ought to be believed as a matter of religious duty, and which may be believed if people do not obstinately shut their eyes against the light of the Holy Word.

faith in what is not known ; and faith in what is not known is only a sciential notion, which is a thing of the memory, which, if confirmed, becomes a persuasion. They who are principled in these think that a tenet is true because another says so ; or they think it true in consequence of having confirmed it : and yet a false sentiment may be as easily confirmed as a true one, and sometimes more strongly. By thinking that a tenet is true in consequence of having confirmed it, is meant to think that what another says is true, and not first to examine it, but only to confirm it.

12. If any one thinks with himself, or says to another, "Who can have that internal acknowledgment of truth which is called faith? I cannot;" I will tell him how he may: Shun evils as sins, and apply to the Lord; then you will have as much as you desire.\*

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II. *That an internal Acknowledgment of Truth, which is Faith, cannot exist with any but those who are in Charity.*

13. WHAT faith is, has been explained above ; here we shall explain what charity is.

Charity in its first origin is the affection of good. And as good loves truth, the affection of good produces the affection of truth ; and, by the affection of truth, the acknowledgment of truth, which is faith. By these in their series, the affection of truth exists,† and becomes charity. This is the progression of charity, from its origin, which is the affection of good through faith, which is the acknowledgment of truth, to its end, which is charity. Its end is action.

\* That he who shuns evils as sins is in the Lord, may be seen in the *Doctrine of Life for the New Jerusalem*, n. 18—31. That the same loves truth and sees it, n. 32—41, of the same tract ; and that the same has faith, n. 42—52, of the same.

† It is to be observed, that the author uses the words *to exist* and *existence* in their philosophical sense, as meaning something distinct from the words *to be*, and *being*, or *essence*. In this accurate use of the terms, a thing is said *to be*, in regard to what it is in itself ; but it is not said *to exist* till it assumes a decided form, so as to be perceptible to others. Thus the affection of truth, here spoken of, has a *being* in the interiors of the mind, independently of any manifestation of itself ; but if it thus really is in the man, it cannot rest without tending to produce a course of action agreeable to its own nature ; and when it does so, then it *exists*.

Hence it appears how love, which is the affection of good, produces faith, which is the same as the acknowledgment of truth, and by this produces charity, which is the same as the act of love through faith.

14. But to set this in a clearer light. Good is nothing else but use; wherefore charity in its first origin is the affection of use. And as use loves the means necessary for its existence, the affection of use produces the affection of means, whence results the knowledge of what they are. Through these in their series the affection of use exists and becomes charity.

15. Their progression is like the progression of all things that belong to the will, through the understanding, into acts in the body. The will produces nothing of itself without the understanding, nor does the understanding produce any thing of itself without the will: they must act in conjunction that any thing may exist. Or, what amounts to the same, affection, which is of the will, produces nothing of itself except by means of thought, which is of the understanding, nor *vice versa*: they must act in conjunction that any thing may exist. For consider: If from thought you remove affection proceeding from some love or other, can you think? or if from affection you remove thought, can you be affected by any thing? or, what amounts to the same, if from thought you remove affection, can you speak? or if from affection you remove thought or understanding, can you do any thing? It is the same with charity and faith.

16. To illustrate this, let us take the comparison of a tree. A tree, in its first origin, is a seed, in which there is an effort to produce fruit. This effort, being excited by heat, first produces a root, and from it a stem or stalk with branches and leaves, and lastly fruit; and thus the effort to fructify is brought into existence. From which it is plain, that the effort to produce fruit is perpetual in the whole of the progression, until it is brought into existence or effect; for if it were to cease, the faculty of vegetating would instantly perish. Now make the application. The tree is man. The effort to produce means is, with man, from his will in his understanding, [as with the tree it is in the seed]; the stem or stalk, with its branches and leaves, are, in man, the means by which [the will proceeds into effect], and are called truths of faith: fruits, which are the ultimate effects of the effort in a tree to fructify, are in man uses: in these his will comes into existence or effect. Hence it may be

seen, that the will of producing uses, by means of the understanding, is perpetual through the whole progression, until it comes into existence.\*

17. From what has now been said it is evident, that charity, so far as it is the affection of good or of use, produces faith, as the medium, by which it may exist or come into effect; consequently, that charity and faith, in operating uses, act in conjunction: also, that faith does not produce good or use from itself, but from charity; for faith is charity as to its means of operation. It is therefore a fallacy to suppose that faith produces good as a tree does fruit. In this simile, the tree is not faith, but is the man altogether.

18. It is to be observed, that charity and faith form a one, as the will and understanding do; because charity belongs to the will, and faith to the understanding. In like manner, charity and faith form a one, as affection and thought do; because affection belongs to the will, and thought to the understanding. So, again, charity and faith form a one, as goodness and truth do; because goodness has relation to affection, which belongs to the will, and truth has relation to thought, which belongs to the understanding. In a word, charity and faith constitute a one, like essence and form; for the essence of faith is charity, and the form of charity is faith. Hence it is evident, that faith without charity is like a form without an essence, which is not any thing; and that charity without faith is like an essence without a form, which likewise is not any thing.

19. It is with charity and faith in man just as it is with the motion of the heart, which is called its systole and diastole, and the motion of the lungs, which is called respiration. There is also an entire correspondence of these with the will and understanding of man, and of course with charity and faith; for which reason the will and its affection are meant by the heart, when mentioned in the Word, and the understanding and its thought by the term soul, and also by spirit.† Hence to yield the breath (or soul) is to retain ani-

\* Respecting the will and the understanding, and their conjunction, see the *Doctrine of Life for the New Jerusalem*, n. 43.

† It may here be necessary to apprise the unlearned reader, that the primary meaning of the words for soul and spirit, in the Hebrew and Greek languages, as also in the Latin, is *breath*, by which word, likewise, they are frequently translated. It is only in a secondary and figurative sense that these words are used to denote that part of man which lives after death.

mation no longer; and to give up the ghost (or spirit) is to respire no longer.\* From which it follows that there cannot be any faith without charity, nor charity without faith; and that faith without charity is like respiration of the lungs without a heart, which cannot take place in any living thing, but only in an automaton; and that charity without faith is like a heart without lungs, in which case there can be no sense of life; consequently, that charity by faith accomplishes uses, as the heart by the lungs accomplishes actions. So great, indeed, is the similitude between the heart and charity, and between the lungs and faith, that in the spiritual world it is known by a person's breathing what is the nature of his faith, and by his pulse what is the nature of his charity. For angels and spirits, as well as men, live by the pulsation of the heart and by respiration; thence it is that they, as well as men in this world, feel, think, act, and speak.

20. Since charity is love towards our neighbor, what our neighbor is shall also be explained. Our neighbor, in a natural sense, is man, both considered in the aggregate, and as an individual. Man in the aggregate is the church, our country, and society; and man as an individual is our fellow-citizen, who in the Word is called our brother and companion. But our neighbor, in a spiritual sense, is good or goodness; and as goodness consists in usefulness, our neighbor, in a spiritual sense, is use.

That use is our spiritual neighbor, every one must acknowledge. For who loves a man merely as a person, and not rather for something in him, by virtue of which he is what he is? therefore he loves him for his quality, for that is the man. This quality which is loved is his usefulness, and is called goodness; wherefore this is our neighbor. As the Word in its bosom is spiritual, therefore, in its spiritual sense, this love of goodness is what is signified by loving our neighbor.

21. But it is one thing to love our neighbor from the goodness or usefulness that is in him to ourselves, and another thing to love our neighbor from the goodness or usefulness that is in ourselves to him. To love our neigh-

\* The exact adaptation of the explanation to the phrase explained, in both these instances, is lost in the translation, because the verbs we are obliged to employ do not answer to the nouns, as they do in the original. The Latin is, "emittere animam, est non amplius animare; et emittere spiritum, est non amplius respirare."

bor from his goodness or usefulness to ourselves, is what a bad man can do as well as a good man; but to love our neighbor from our own goodness or usefulness to him, is what none but a good man can do; for he loves goodness from goodness, or loves usefulness from the affection of usefulness. The difference between these is described by the Lord in Matthew, v. 42, 43. We often hear it said, "I love such a one because he loves me and does me good." But to love him for that reason only is not to love him interiorly, unless he that so loves is principled in good, and thence loves the goodness of the other. The one is in charity; but the other is only in friendship, which is not charity.

He who loves his neighbor from charity, connects himself with the good that is in him; and not with his person, except so far and so long as he is in good. Such a man is spiritual, and loves his neighbor spiritually. But he who loves another only from friendship, connects himself with his person; and then he connects himself with the evil that is in him too. The latter after death cannot be separated, without great difficulty, from the person who is in evil, but the former can. Charity does this by faith; because faith is truth; and the man who is in charity examines and discovers, by means of truth, what ought to be beloved, and, in loving and conferring benefits, regards the quality of the other party's usefulness.

22. Love to the Lord is love properly so called, and love towards our neighbor is charity. There does not exist in man any love to the Lord but in charity. In this the Lord conjoins himself with man.

Since faith in its essence is charity, it follows that no one can have faith in the Lord except he be in charity. From this, by means of faith, there is a conjunction; by charity, a conjunction of the Lord with man; and by faith, a conjunction of man with the Lord.\*

23. To say all in one word: In proportion as any one shuns evils as sins, and looks to the Lord, in the same proportion he is in charity, and therefore in the same proportion he is in faith.†

\* That the conjunction is reciprocal, may be seen in the *Doctrine of Life for the New Jerusalem*, n. 102, 103, 104.

† That in proportion as any one shuns evils as sins and looks to the Lord, in the same proportion he is in charity, may be seen in the *Doctrine of Life for the New Jerusalem*, n. 67—73; also n. 74—91; and that in the same proportion he has faith, n. 42—53. \*What charity is in a proper sense, may be seen in n. 114 of the same work.

24. From all that has thus far been said, it may appear, that saving faith, which is an internal acknowledgment of truth, cannot exist in any but those who are in charity.

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III. *That the Knowledges of what is true and good are not Knowledges of Faith, before a Man is in Charity; but that they furnish a store, out of which the Faith of Charity may be formed.*

25. MAN has the affection of knowing from his earliest childhood. By it he learns many things which will be of use to him, and many things which will be of no use. When he grows up, by applying to some business or other, he imbibes and learns the things which relate to his business; this then becomes his use, with which he is affected. Thus begins the affection of use, which produces the affection of means, whereby he acquires his business, which is his use.

This progression takes place with every one in the world; because every one has some business, to the acquisition of which he proceeds, from a regard to use, or from use as his end and object, by the instrumentality of certain means, to the use itself, or use as the effect produced. Since, however, this use, together with the means of attaining it, is for the purposes of life in this world, the affection of it is natural.

26. Yet no man respects solely the uses conducive to the life of this world. He must also respect uses conducive to a life in heaven; for he is to enter into this life after his life in the world, and to live therein to eternity. Wherefore every one from his childhood procures for himself, from the Word, or from the doctrine of the church, or from preaching, knowledges of what is true and good, which are for the purposes of that life; and he deposits them in his natural memory; acquiring them in greater or less abundance, according to his connate affection of knowing, and according as this is increased by various excitements.

27. But all these knowledges, whatever may be their number and quality, only compose a store, out of which the faith of charity may be formed; and this faith is not formed except in proportion as he shuns evils as sins. If he shuns evils as sins, then these knowledges become those of the faith which has in it spiritual life; but if he does not shun evils as sins, these knowledges are only knowledges, and do



not become those of a faith which has in it any spiritual life.

28. This store or collection of knowledges is highly necessary, because without it faith cannot be formed. For knowledges of what is true and good enter faith as ingredients, and compose it. If there be none of these, faith does not exist, for a faith entirely empty and void has no existence. If they be few, a scanty and meagre faith is formed. If they be many, a rich and full faith is formed; and more so in proportion as they abound.

29. But it is well to be noted, that the knowledges which compose faith are knowledges of genuine truth and good, and by no means knowledges of what is false. For faith is truth, as has been observed above, n. 5—11; and falsity, as being opposite to truth, destroys faith. Neither can charity exist where there are mere falsities; for, as was said above, n. 18, charity and faith form a one, just as goodness and truth form a one. Hence it also follows, that no knowledges of genuine truth and good form no faith; that a few form some faith; and that many make a faith which is enlightened according to their fulness. Such as is a man's faith originating in charity, such is his intelligence.

30. There are also many who have not an internal acknowledgment of truth, and yet have the faith of charity. They are such as have had respect to the Lord in their life, and from a principle of religion have avoided evils; but who have been kept from thinking of truths by cares and business in the world, and also from a want of truths in their teachers. Yet these interiorly, or in their spirit, are in the acknowledgment of truth, because they are in the affection of it; wherefore after death, when they become spirits, and are instructed by angels, they acknowledge truths and receive them with joy. But it is otherwise with those who in their life have not had respect unto the Lord, and have not avoided evils from a principle of religion. These interiorly, or in their spirit, are not in any affection of truth, and therefore not in any acknowledgment of it; wherefore after death, when they become spirits, and are instructed by angels, they are unwilling to acknowledge truths, and therefore do not receive them. For evil of life interiorly hates truths; but good of life interiorly loves truths.

31. The knowledges of what is good and true which precede faith, appear to some as though they were of faith; but yet they are not. Their thinking and saying that they be-

lieve, is no proof that they really do believe. Neither do such knowledges constitute faith; for they only consist in thinking that a thing is so, but have no connexion with any internal acknowledgment that the truths professed are truths. And the faith or belief that they are such, without knowing it, is a sort of persuasion remote from internal acknowledgment. But as soon as charity is implanted, then those knowledges become principles of faith; but no farther than there is charity in that faith. In the first state, before charity is perceived, faith appears to them to be in the first place, and charity in the second; but in the second state, when charity is perceived, faith stands in the second place, and charity in the first. The first state is called reformation; the second state is called regeneration. When a man is in this latter state, then wisdom increases in him daily; and good daily multiplies truths, and makes them fruitful. He is then like a tree which bears fruit, and in its fruit deposits seeds, from which new trees are produced, and at length a garden. Then he becomes truly a man, and after death an angel, in whom charity constitutes the life and faith the form, which is beautiful according to the quality of the former; but his faith is then no longer called faith, but intelligence.

From these considerations it may appear, that the all of faith is from charity, and nothing of it from itself; also, that charity produces faith, and not faith charity. The knowledges of truth which precede are just like the provision in a barn, which does not nourish a man, unless, having an appetite for food, he takes out the corn for use.

32. It shall also be explained how faith from charity is formed. Every man has a natural mind and a spiritual mind; a natural mind for the world, and a spiritual mind for heaven. Man as to his understanding is in both; but not as to his will, before he shuns and turns away from evils as sins. When he does this, his spiritual mind is open also in respect to the will; and then there flows thence into the natural mind spiritual heat from heaven; which heat in its essence is charity, and gives life to the knowledges of truth and good which are therein, and out of them forms faith. The case herein is just as it is with a tree, which does not receive vegetative life before heat flows from the sun and joins itself with the light, as happens in the season of spring. There is moreover a full parallelism between the quickening of man with life and the vegetation of a tree, in this respect;

that the one is effected by the heat of this world, and the other by the heat of heaven : which is the reason why man is so often likened to a tree by the Lord.

33. From these few observations it may appear, that the knowledges of truth and good are not those of faith before a man is in charity, but that they furnish a store out of which the faith of charity may be formed. Knowledges of truth become truths in a regenerate man, as do likewise knowledges of good ; for the knowledge of good is in the understanding, but the affection of good is in the will : and that which is in the understanding is called truth, and that which is in the will is called good.

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#### IV. *A Universal Idea of the Christian Faith.*

34. THE Christian faith, in its universal idea, is this : “ That the Lord from eternity, who is Jehovah, came into the world to subdue the hells, and to glorify his Humanity ; that without this no mortal could be saved ; and that they are saved who believe in Him.”

35. This is called the Christian faith in its universal idea, because it is the universal\* of faith, and the universal of faith is that which enters into the whole and every part of it, in general and in particular. Thus it is a universal of faith, that God is one in person and essence, in whom there is a trinity ; and that the Lord is that God. It is a universal of faith, that no mortal could have been saved, if the Lord had not come into the world. It is a universal of faith, that he came into the world to remove hell from man ; and he removed it by combats against it, and by victories over it ; thus he subdued it, and reduced it to order and under obedience to himself. It is also a universal of faith, that he came into the world to glorify the Humanity, which he took upon him in the world ; that is, to unite it to the Divinity from which are all things : it is thus that, having subdued

\* The term *universal*, which the author here uses as a substantive, is taken from the language of the logicians, or from the science of ontology. Its meaning is not to be confounded with that of the term *general*, as many are apt to do, though it is totally distinct. The author himself here defines what is to be understood by a universal : it is something which enters into the whole and every part of the subject or thing of which it is predicated ;—something, which every thing that is said of such subject or thing, refers to or supposes.

hell, he keeps it in order, and under obedience to himself, to eternity. As neither of these ends could have been effected except by temptations even unto the ultimate or last of all, which was his passion on the cross, therefore he endured that also. These are the universals of the Christian faith respecting the Lord.

36. The universal of the Christian faith on man's part is, to believe in the Lord; for by believing in him a conjunction with him is effected, whereby is salvation. To believe in him is to have confidence that he will save; and because no one can have such confidence, but he who lives a good life, therefore this also is implied by believing in him.

37. Of these two universals of the Christian faith, the first, which relates to the Lord, is treated of, as to its particulars, in *The Doctrine of the New Jerusalem respecting the Lord*; and the second, which relates to man, in *The Doctrine of Life for the New Jerusalem*: wherefore there is no occasion to enter into any further explanation of them here.

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#### V. A Universal Idea of the Faith generally prevailing.

38. THE faith generally prevailing, in its universal idea, is this: "That God the Father sent his Son to make satisfaction for the sins of mankind; and that by reason of this the Son's merit he is moved to compassion, and saves those who believe this;" or, according to others, "those who believe this and at the same time do good."

39. But that it may be seen more clearly what the nature of this faith is, I will state in order the several things which it supposes or implies.

The faith of the present day,

I. Supposes God the Father and God the Son to be two; both from eternity.

II. It supposes that God the Son came into the world by the will of the Father, to make satisfaction for the sins of mankind; who otherwise would have perished in eternal death by the divine justice, which they also call vindictive justice.

III. It supposes the Son to have made satisfaction by fulfilling the law, and by the passion of the cross.

IV. It supposes the Father to have been moved to compassion by these merits of the Son.

V. It supposes the Son's merit to be imputed to those who believe this.

VI. It supposes this to take place in an instant; and that therefore it may do so, if not before, even at the point of death.

VII. It supposes somewhat of temptation, and then deliverance through that faith.

VIII. It supposes such as these, especially, to have trust and confidence.

IX. It supposes that such as these, especially, enjoy justification, the plenary grace of the Father for the Son's sake the remission of all sins, and thereby salvation.

X. The more learned suppose, that there is present with persons thus justified an effort towards good which operates occultly, and does not manifestly move the will; others suppose a manifest operation; both by the Holy Ghost.

XI. Of those who confirm themselves in this notion, that no one can do good from himself, which is really good, and which is not meritorious, and that they are not under the yoke of the law, the majority omit the practice of good altogether, and do not think of evil and good of life. For they say within themselves, that good works do not save, neither does evil condemn; because faith alone does all things.

XII. In general, they suppose the understanding ought to be kept in subjection to faith, calling that faith which is a belief of what is not understood.

40. But to examine and weigh these suppositions severally, to ascertain whether they be truths or not, is unnecessary: that point must appear clearly, from what has been said above, and also particularly from what is proved from the Word, and at the same time rationally confirmed, in *The Doctrine of Life for the New Jerusalem*, and in *The Doctrine of the New Jerusalem respecting the Lord*.

41. But yet that it may be seen what is the nature of faith separated from charity, and what the nature of faith not separated from charity, I will communicate what I have heard from an angel of heaven. He told me that he had conversed with many of the Reformed, and had heard what the nature of their faith was; and he related what had passed between himself and one who was in faith separated from charity, and another who was in faith not separated from charity; and what he had heard from both. He stated that he questioned them, and that they returned answers. As

these conversations are adapted to throw light on the subject, I will here relate them.

42. The angel said that with him who was in faith separated from charity, he discoursed as follows :—

“ Friend, who art thou ? ” He replied, “ I am a Christian of the Reformed Church. ” “ What is thy doctrine, and the religion thou derivest from it ? ” He replied, “ It is faith. ” He said, “ What is the nature of thy faith ? ” The other made answer, “ My faith is, that God the Father sent his Son to make satisfaction for the sins of mankind ; and that they are saved who believe this. ” He then asked him, “ What more dost thou know respecting salvation ? ” To which he replied, “ Salvation is obtained by that faith alone. ” He said further, “ What dost thou know of redemption ? ” He answered, “ It was effected by the passion of the cross, and the Son’s merit is imputed through that faith. ” Again : “ What dost thou know of regeneration ? ” He answered, “ It is effected by faith. ” “ What dost thou know of repentance and the remission of sins ? ” His reply was, “ They are attained by that faith. ” “ Tell me what thou knowest of love and charity ? ” His answer was, “ They are that faith. ” “ Tell me what thou knowest of good works ? ” He replied, “ They are contained in that faith. ” “ Tell me what thou thinkest of all the commandments in the Word ? ” He made answer, “ They are included in that faith. ” Then he said, “ What then, art thou to do nothing ? ” His answer was, “ What can I do ? I cannot do good, which is really good, from myself. ” He said, “ Canst thou have faith from thyself ? ” His reply was, “ I cannot. ” He said, “ How then canst thou have faith ? ” He replied, “ This I do not inquire into. I will have faith. ” At length he said, “ Dost thou know any thing more respecting salyation ? ” His answer was, “ What more should I know, when salvation is obtained by that faith alone ? ” Then the angel said, “ Thou answerest like a musician who can sound but one note ; I hear nothing but faith. If that is what thou knowest, and nothing more, thou knowest nothing. Depart hence and see thy companions. ” So he departed, and found them in a desert where there was no grass. He asked what was the reason of this ; and was answered, “ Because there is nothing of the church in them. ”

43. The angel’s discourse with him who was in faith not separated from charity, was as follows :

“ Friend, who art thou ? ” He answered, “ I am a Christian of the Reformed Church. ” “ What is thy doctrine and

the religion thou derivest from it?" He replied, "Faith and Charity." He said, "Are these two?" The answer was, "They cannot be separated." He said, "What is faith?" The other replied, "It is to believe what the Word teaches." He said, "What is charity?" The answer was, "It is to do what the Word teaches." He said, "Hast thou only believed these things, or hast thou also done them?" His answer was, "I have also done them."

The angel of heaven then looked at him, and said, "My friend, come along with me, and dwell with us."

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## VI. *The Nature of Faith separated from Charity.*

44. THAT it may be seen what the nature of faith is, when separated from charity, I will show it in its nakedness, as follows :

"That God the Father, being angry with mankind, rejected them from him, and out of justice resolved to avenge himself by their eternal damnation. And that he said to the Son, 'Descend; fulfil the law and take upon thyself the damnation destined for them; and then peradventure I shall be moved to compassion.' Wherefore he descended, and fulfilled the law, and suffered himself to be hanged on the cross, and cruelly put to death. Which being done, he returned to the Father, and said, 'I have taken upon myself the damnation of mankind; therefore now be thou merciful;' thus interceding for them. But he had for answer, 'For their own sakes I cannot; however, as I saw thee on the cross, and beheld thy blood, I am moved to compassion. Still I will not pardon them: I will only impute unto them thy merit; and that only to those who acknowledge this. This shall be the faith by which they may be saved.'"

45. Such is that faith exhibited in its nakedness. Who that has any enlightened reason does not see in it inconsistencies, which are contrary to the very Divine Essence? as, that God, who is love itself and mercy itself, could, out of anger and consequent vengeance, damn men, and devote them to hell? also, that he should desire to be moved to compassion by beholding the damnation transferred to his Son, and by a view of his sufferings upon the cross, and of his blood? Who that has any enlightened reason does not see that one god could not say to another god, who was his

equal, "I do not pardon them, but I impute to them thy merit?" as also, "Now let them live as they please; only let them believe this, and they shall be saved?" Not to mention other absurdities.

46. But the reason why these things are not seen, is, because they have induced a blind faith, and thereby have shut people's eyes and stopped their ears. Shut people's eyes and stop their ears; that is, cause them not to think from any understanding; and then tell those who are impressed with any idea of life eternal whatever you will, and they will believe it; yea, though you should tell them, that God can be angry and breathe vengeance; that God can inflict eternal damnation upon any one; that God requires to be moved to compassion by his Son's blood; that he will impute and attribute that to man as a merit of his own, and will save him by his barely thinking so; as also, that one God could stipulate and enjoin such things to another god of one essence with himself; with any other extravagances of a similar kind. But do you open your eyes and unstop your ears; that is, think of the above notions from your understanding; and you will immediately see their utter disagreement with the truth.

47. Shut people's eyes, stop their ears, and cause them not to think from any understanding; then might you not induce them to believe, that God has given all his power to a man (the pope), that he might be as God upon earth? Might you not induce them to believe, that dead men ought to be invoked? that people ought to uncover their heads, and fall down upon their knees, before their images? and that their carcasses, bones, and sepulchres, are sacred and ought to be venerated? But if you open your eyes and unstop your ears, that is, if you think of these things from any understanding, will you not view them as enormities which human reason must abominate?

48. When these things, and the like, are received by a man whose understanding is shut up from a principle of religion, may not the temple in which he performs divine worship be then compared to a den or cavern under ground, where he does not know what the objects are which he sees? and may not his religion be compared to living in a house in which there are no windows? and his voice, when he worships, to inarticulate sound? With such a man an angel of heaven cannot discourse, because the one does not understand the language of the other.



VII. *That they who are in Faith separated from Charity, are represented in the Word by the Philistines.*

49. IN the Word, by all the names of nations and people, as also of persons and places, are signified things relating to the church; the church itself by Israel and Judah, because it was established among them, and various religions by the nations and people round about them; the religions which accorded with the true by the good nations, and the discordant religions by the wicked nations. There are two evil religions into which every church degenerates in process of time: the one consists in adulterating its good principles, and the other in falsifying its truths. That religion which adulterates the goods of the church, derives its origin from the love of rule; and the other religion, which falsifies the truths of the church, derives its origin from the pride of self-derived intelligence. The religion which derives its origin from the love of power, is meant in the Word by Babylon; and the religion which derives its origin from the pride of self-derived intelligence, in the Word is meant by Philistæa. It is well known who they of Babylon are at this day; but it is not known who they of Philistæa are. They are of Philistæa who are in faith and not in charity.

50. That they are of Philistæa who are in faith and not in charity, may appear from various things which are said of them in the Word, when understood in the spiritual sense; as well from their disputes with the servants of Abraham and Isaac, as recorded in Gen. xxi. and xxii., as from their wars with the children of Israel, related in the book of Judges, and in the books of Samuel and of Kings; for all the wars described in the Word, in the spiritual sense, involve and signify spiritual wars. And because this religion which consists in faith separated from charity, continually desires to invade the church, therefore the Philistines remained in the land of Canaan, and frequently infested the children of Israel.

51. Because the Philistines represented those who are in faith separated from charity, therefore they were called the *uncircumcised*. By the *uncircumcised* are meant they who are without spiritual love, and thence are only in natural love; spiritual love is charity. The reason why these are called the *uncircumcised*, is, because by the *circumcised* are meant they who are in spiritual love. That the Philistines

are called the uncircumcised, may be seen 1 Sam. xvii. 27, 36; 2 Sam. ii. 20; and in other places.

52. That they who are in faith separated from charity were represented by the Philistines, may appear, not only from their wars with the children of Israel, but also from many other things which are recorded of them in the Word; as from what happened to Dagon their idol; from the emeralds and mice with which they were smitten and infested for placing the ark in the temple of their idol; and from other things which occurred at the same time, and are mentioned 1 Sam. chap. v. and vi.; so also from the history of Goliah, who was a Philistine, and was slain by David; as related 1 Sam. chap. xvii. For Dagon, their idol, was above like a man, and below like a fish; by which he represented their religion, which, by reason of faith, was as it were spiritual, but, from having no charity, was merely natural. By the emeralds, or hæmorrhoids, with which they were smitten, were signified their filthy loves. By the mice with which they were infested, was signified the devastation or destruction of the church by falsifications of the truth. And by Goliah, who was slain by David, was represented their pride of self-derived intelligence.

53. That they who are in faith separated from charity were represented by the Philistines, appears also from the prophetic parts of the Word, where they are treated of; as from the following: In Jeremiah: "Against the Philistines:—Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land and all that is therein; the city, and them that dwell therein; then the men shall cry, and all the inhabitants of the land shall howl:—Jehovah shall spoil all the Philistines" (xlvi. 1, 2, 4). Waters rising up out of the north are falsities from hell; which shall be an overflowing flood, and shall overflow the land and all that is therein, signifies a devastation or destruction by them of all things belonging to the church; the city, and them that dwell therein, signifies the devastation of all its doctrine; then the men shall cry, and all the inhabitants of the land shall howl, signifies a want of all truth and goodness in the church; Jehovah shall spoil all the Philistines, signifies their destruction. In Isaiah: "Rejoice not thou, whole Palestina, because the rod that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent" (xiv. 29). Rejoice not thou, whole Palestina, or Philistæa, signifies, let

not them who are in faith separated from charity rejoice that they still remain; for out of the serpent's root shall come forth a cockatrice, signifies that from the pride of self-derived intelligence will proceed the destruction of all truth among them; and his fruit shall be a fiery flying serpent, signifies reasonings from false principles originating in evil, against the truths and goods of the church.

54. That by circumcision is represented purification from the evils of love merely natural, appears from these passages: "Circumcise yourselves to Jehovah, and take away the foreskins of your heart,—lest my fury come forth—because of the evil of your doings" (Jerem. iv. 4). "Circumcise the foreskin of your heart, and be no more stiff-necked" (Deut. x. 16). To circumcise the heart, or the foreskin of the heart, is to purify themselves from evils. Hence, on the contrary, by the uncircumcised are meant they who are not purified from the evils of love merely natural; consequently they who are not in charity. And because the unclean at heart are meant by the uncircumcised, it is said, "No stranger that is uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary" (Ezek. xlv. 9). "None that is uncircumcised shall eat the passover" (Exod. xii. 48). And that such are damned, is declared Ezek. xxviii. 10; xxxi. 18; xxxii. 19.

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VIII. *That they who are in Faith separated from Charity, are meant by the Dragon in the Revelation.*

55. It was said above, that every church in process of time declines into two common evil religions, one proceeding from the love of rule, and the other from the pride of man's own intelligence; and that the former religion is, in the Word, understood and described by Babylon, and the latter by Philistæa. Now inasmuch as the Apocalypse or Revelation treats of the state of the Christian church, especially that state which takes place at the end of it; therefore these two evil religions are therein treated of, both in general and in particular. The religion which is meant by Babylon, is described in chap. xvii. xviii. xix., and is the harlot sitting upon the scarlet beast; and the religion which is meant by Philistæa, is described in chap. xii. xiii., and is meant by the dragon, by the beast that rose out of the sea, and by the

beast that rose out of the earth. That this religion is meant by the dragon and his two beasts, could not heretofore be known: the reason is, because the spiritual sense of the Word was not before opened, and hence the Apocalypse was not understood; and especially, because the religion of faith separated from charity was so prevalent in the Christian world, that nobody could see that it was there described; for every evil religion blinds the eyes.

56. That the religion of faith separated from charity is meant and described in the Apocalypse by the dragon and his two beasts, has not only been told me from heaven, but also shown me in the world of spirits which is under heaven. They who were in faith separated from charity, were seen by me assembled in a large company, like a great dragon with his tail extended towards heaven: and others of the same persuasion have been seen by me, separately, like dragons in appearance. For in that world such appearances take place from the correspondence which subsists between things spiritual and natural. On account of their so appearing, the angels of heaven call them dragonists. But there are several kinds of them. Some of them constitute the head of the dragon, some his body, and some his tail. They who constitute his tail are those who have falsified all the truths of the Word: wherefore it is said of the dragon in the Apocalypse, that with his tail he drew down a third part of the stars of heaven: by the stars of heaven are signified the knowledges of truth; and by a third part, all.

57. Since then by the dragon, in the Apocalypse, are meant those who are in faith separated from charity; and this heretofore was not known, and was also hid for want of a knowledge of the spiritual sense of the Word; therefore a general explanation shall here be given of what is said concerning the dragon, in chap. xii.

58. It is there written as follows: "And there appeared a great sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to de-

vour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God; that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And unto the woman were given two wings of a great eagle; that she might fly into the wilderness into her place, where she would be nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."

59. The explanation thereof is as follows: "And there appeared a great sign in heaven," signifies, a revelation from the Lord respecting the future church, and respecting the reception of its doctrine, and those by whom it would be impugned. "A woman clothed with the sun, and the moon under her feet," signifies, the church which, from the Lord, is principled in love and in faith; "and upon her head a crown of twelve stars," signifies, wisdom and intelligence originating in divine truths. "And she being with child," signifies, the birth of doctrine; "cried, travailing in birth, and pained to be delivered," signifies, resistance from those who are in faith separated from charity. "And there appeared another wonder in heaven," signifies, a further revelation. "And behold, a great red dragon," signifies, faith separated from charity, which is called red from love merely natural; "having seven heads," signifies, the false understanding of the Word; "and ten horns," signifies, power in consequence of reception by many. "And seven crowns upon his heads," signifies, falsified truths of the Word. "And his tail drew a third part of the stars of heaven, and did cast them to the earth," signifies, the destruction of all

the knowledges of truth. "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born," signifies, their hatred of, and desire to destroy, the doctrine of the church at its birth. "And she brought forth a man child," signifies, doctrine; "who was to rule all nations with a rod of iron," signifies, that this doctrine, from the power of natural truth originating in spiritual truth, will be convincing. "And her child was caught up unto God and to his throne," signifies, the protection thereof by the Lord out of heaven. "And the woman fled into the wilderness," signifies, the church while confined to a few; "where she hath a place prepared of God," signifies, its state while provision is making that its numbers may increase; "that they should feed her there a thousand two hundred and threescore days," signifies, until it grows to its appointed fulness. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels," signifies, the disagreement and combat of those who are in faith separated from charity against those who are in the doctrine of the church respecting the Lord and respecting the life of charity; "and prevailed not," signifies, that they fell; "neither was their place found in heaven any more," signifies, that they were cast down. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child," signifies, the infestation of the church by those who are in faith separated from charity, on account of its doctrine. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place," signifies, circumspection while the church as yet is confined to a few; "where she would be nourished for a time, and times, and half a time, from the face of the serpent," signifies, until the church grows to its appointed fulness. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood," signifies, their abundant reasonings, founded in false principles, with intent to destroy the church. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies, that their reasonings, because they were founded in falsities, fell to the ground of themselves. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed," signifies, their persevering hatred; "who keep the commandments of God, and have

the testimony of Jesus Christ," signifies, against those who live a life of charity, and believe in the Lord.

60. The thirteenth chapter, which follows next in the Apocalypse, treats of the dragon's two beasts; one of which was seen to rise out of the sea, and the other out of the earth: the former is treated of from verse the first to the tenth, and the latter from verse the eleventh to the eighteenth. That they are the dragon's beasts appears from verses second, fourth, and eleventh, of the same chapter. By the first beast is signified faith separated from charity, as to the confirmations in its favor drawn from the natural man; and by the other is signified faith separated from charity as to the confirmations in its favor drawn from the Word, which also are falsifications of truth. But I pass over the explanation of these passages, because they contain their argumentations, which it would be necessary to draw out at some length. I will only explain the concluding verse: "Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six" (verse 18.) "Let him that hath understanding count the number of the beast," signifies, let them who are in illumination inquire into the nature of the confirmations of that faith drawn from the Word; "for it is the number of a man," signifies that its nature and quality is that of self-derived intelligence; "and its number is six hundred three score and six," signifies, that all truth of the Word is falsified.

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IX. *That they who are in Faith separated from Charity, are meant by the Goats in Daniel and in Matthew.*

61. THAT by the he-goat in Daniel (chap. viii.), and by the goats in Matthew (chap. xxv.) are meant those who are in faith separated from charity, may appear from this circumstance; that they are opposed, the former to the ram, and the latter to the sheep, mentioned in the same places. By the ram and the sheep are meant those who are in charity; for the Lord in the Word is called the shepherd; the church the sheep-fold; and the men of the church are called the flock in general, and sheep in particular. And since the sheep are they who are in charity, the goats are they who are not in charity.

62. That they who are in faith separated from charity,

are meant by goats, shall be shown: I. From experience in the spiritual world; II. From the last judgment and those upon whom it was executed; III. From the description of the combat between the ram and the he-goat in Daniel; IV. And lastly, from the omission of charity by those of whom mention is made in Matthew.

63. *That they who are in Faith separated from Charity, are meant in the Word by the Goats; shown from experience in the spiritual world.* In the spiritual world there appear all the things which are seen in the natural world. There appear houses and palaces; there appear paradises and gardens, and in them all kinds of trees; there appear fields and ploughed lands; also plains and meadows; and likewise herds and flocks: all exactly resembling those which are seen upon our earth. Nor is there any difference between them, except that the latter are from a natural origin, and the former from a spiritual origin; wherefore the angels, who are spiritual, see these objects which are of a spiritual origin, just as men see the objects which are of a natural origin. All the things which appear in the spiritual world are correspondences; for they correspond to the affections of the angels and spirits. This is the reason why they who are in the affection of goodness and truth, and thence in wisdom and intelligence, dwell in magnificent palaces; about which there are paradises full of trees, which correspond; and these again are surrounded by fields and meadows, in which there repose flocks, which are appearances. But among those who are in evil affections the correspondences are opposite. These are either in the hells, where they are confined in workhouses which are without windows, but in which nevertheless there is light like an *ignis fatuus*; or they are in deserts, and live in huts, about which all things are barren, and where are serpents, dragons, owls, and many other objects, which correspond with their evils. Between heaven and hell there is an intermediate place, which is called the world of spirits; into this every man comes immediately after death; and there is here an intercourse of spirits with each other, similar to the intercourse of men with each other upon earth. All things which appear there also are correspondences. There appear there, likewise, gardens, groves, woods with trees and shrubs, as also fields flourishing and green; and at the same time various kinds of beasts, tame and wild; all according to correspondence with the affections of the spirits. There I have often seen



sheep and goats, and likewise combats between them, similar to the combat which is described in Daniel, chap. viii. I have seen goats with horns bent forwards, and bent backwards; and I have seen them rush furiously upon the sheep. I have seen goats with two horns, with which they struck the sheep with great vehemence; and when I drew near to see what was the matter, I found spirits disputing with one another about faith and charity; from which it was plain, that faith separated from charity was what appeared like a goat; and that charity from which proceeds faith was what appeared like a sheep. Inasmuch as I have seen such scenes frequently, it is given me to know for certain, that they who are in faith separated from charity are they who are meant in the Word by the goats.

64. II. *That they who are in Faith separated from Charity, are meant in the Word by the Goats, appears from the Last Judgment, and those upon whom it was executed.* The last judgment was executed upon no others but such as in externals were moral, and in internals not spiritual, or but little spiritual. They who, as well in externals as in internals, were evil, were cast into hell long before the last judgment; and they who in externals and at the same time in internals were spiritual, were taken up into heaven long before the last judgment. For judgment was not executed upon those who were in heaven, nor upon those who were in hell; but upon those who were in the midst between heaven and hell, and there made to themselves pretended heavens.\* At that time, they who were in faith separated from charity, not only in doctrine, but also in life, were cast into hell; and they who were in the same faith as to doctrine only, but yet were in charity as to life, were taken up into heaven. From which it was evident, that no others are meant by the goats and the sheep mentioned by the Lord in Matthew (chap. xxv.), where he speaks of the last judgment.

65. III. *That they who are in Faith separated from Charity, are meant in the Word by the Goats, appears from the description of the combat between the Ram and the He-goat in Daniel.* All the book of Daniel treats in a spiritual sense of subjects relating to heaven and the church; as does every other part of the Sacred Scripture; which is shown

\* That the last judgment was executed upon them, and no others, may be seen in the small tract on the *Last Judgment*, n. 59 and 70; and in the *Continuation respecting the Last Judgment*: particularly in what there relates to the Reformed.

in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*: consequently this must be the case, in regard to what is said in Daniel respecting the combat of the ram and the he-goat; which is as follows: "I saw in a vision—a ram, which had two horns,—and the higher came up last; I saw the ram pushing westward, and northward, and southward;—and became great. And a he-goat came from the west on the face of the whole earth,—and had a notable horn between his eyes. And he came to the ram,—and ran unto him in the fury of his power,—and brake his two horns, cast him to the ground, and stamped upon him. But the great horn of the he-goat was broken; and for it came up four notable ones. And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant (land,)—even to the host of heaven; and it cast down of the host, and of the stars, to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and from him the daily sacrifice was taken away, and the place of his sanctuary was cast down,—and it cast down the truth to the ground. Then I heard one saint saying,—How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said, Until the evening and the morning; then shall the sanctuary be cleansed." (Chap. viii. 2—14.)

65. That this vision foretels future states of the church, appears manifest; for it is said that the daily sacrifice was taken away from the Prince of the host, the habitation of his sanctuary cast down, and that the he-goat cast down the truth to the ground; also, that the saint said, How long shall be the vision, the daily sacrifice, and the transgression of desolation, to give the sanctuary and the host to be trodden under foot? and that it was until the evening and the morning, when the sanctuary will be cleansed. By evening is meant the end of the church, when there will be a new one. The same is meant afterwards in that chapter by the kings of Media and Persia, as by the ram; and the same by the king of Greece, as by the goat. For the names of kingdoms, nations, and peoples, as also of persons and places, in the Word, signify things appertaining to heaven and the church.

67. The explanation thereof is this: "The ram which had the two horns, of which the higher came up last," signifies, those who are in faith originating in charity; "his pushing

westward, and northward, and southward," signifies, the dispersion of evil and falsity; "his becoming great," signifies, increase. "The he-goat which came from the west over the face of the whole earth," signifies, those who are in faith separated from charity, and the invasion of the church by them; the west denotes the evil of the natural man; "the notable horn between his eyes," signifies, self-derived intelligence; "his running at the ram with the fury of his power," signifies, that he vehemently impugned charity and its faith; "his breaking his two horns, throwing him to the ground, and stamping upon him," signifies, that he entirely dispersed both charity and faith; for he who disperses one disperses the other also, because they form a one. "The great horn of the he-goat being broken," signifies, the non-appearance of self-derived intelligence; "the coming up of four horns in the place of it," signifies, applications of the literal sense of the Word in confirmation; "the coming forth of a little horn out of one of them," signifies, reasoning that no one can fulfil the law, and do good, of himself; "the growing of that horn toward the south, and toward the east, and toward the pleasant (land)," signifies, insurrection thereby against all things of the church; "unto the host of heaven; and he cast down of the host and of the stars to the ground, and stamped upon them," signifies, destruction thus effected of all the knowledges of good and truth, which belonged to charity and faith. "That he magnified himself to the Prince of the host, and from him was taken away the daily sacrifice, and the place of his sanctuary," signifies, that thus he desolated all things belonging to the worship of the Lord, and to his church; "his casting the truth to the ground," signifies, that he falsified the truths of the Word. "By evening and morning, when the sanctuary will be cleansed," is signified the end of that church and the beginning of a new one.

68. IV. That they who are in faith separated from charity, are meant by the goats, appears from the omission of charity by them in Matthew. That no others are meant by the goats and the sheep in Matthew (chap. xxv. 31—46) than they who are meant by the he-goat and the ram in Daniel, is plain from this circumstance, that unto the sheep are enumerated the works of charity, and it is said that they did them; and that unto the goats are enumerated the same works of charity, and it is said that they did them not; and that the latter therefore were condemned. For

with those who are in faith separated from charity, there is an omission of works, in consequence of their denying that there is any thing of salvation and of the church in them; and when charity, which consists in works, is thus removed, faith also falls to the ground, because faith originates in charity. And when there is no charity and faith, damnation ensues. If all the wicked had been meant there by the goats, the works of charity which they did not do would not have been enumerated, but the evils which they did do. The same is also meant by the goats in Zechariah; "Mine anger was kindled against the shepherds, and I punished the goats" (x. 3). And in Ezekiel: "Behold, I judge between cattle and cattle, between the rams and the he-goats. Is it a small thing for you to have eaten up the good pasture, but ye must tread down with your feet the residue of the pastures?—Ye have pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey" (xxxiv. 17, 18, 21, 22).

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X. *That Faith separated from Charity is destructive of the Church, and of all things appertaining to it.*

69. FAITH separated from charity is no faith, because charity is the life of faith, is its soul, and is its essence. And where there is no faith because there is no charity, there is no church. For which reason the Lord says, "When the Son of Man cometh, shall he find faith on the earth?" (Luke xviii. 8.)

70. I have sometimes heard the goats and the sheep disputing upon this point, Whether they who have confirmed themselves in faith separated from charity are in possession of any truth; and as the former declared they were in possession of much truth, the matter was examined into. They were questioned, Whether they knew what love is? what charity is? and what good is? And because these were what they had separated, they could not but make answer that they did not know. They were asked, "What is sin? what is repentance? and what is the remission of sins?" And because they answered, That they who are justified by faith have their sins remitted, so that they no longer appear; they were told, that this is not the truth. Being asked, "What is regeneration?" they replied, "That it is either baptism,

or the remission of sins through faith." But they were told that that is not the truth. When they were asked, "What the spiritual man is?" they replied, "He is one who is justified by the faith which we profess." But they were told that this is not the truth. They were questioned about redemption, about the Lord's union with the Father, and about the unity of God; and they gave answers, which were not truths. Not to mention other particulars. After these questions and replies a conclusion was formed upon the matter in debate, which was, That they who have confirmed themselves in faith separated from charity, have not any truth.

71. That this is the case, cannot be credited by them when in the world; because they who are in falsities, see no other than that falsities are truths, and think it is of no great consequence to know any thing more than the particulars of their own faith. Their faith, also, has nothing to do with understanding, being separated from it; for it is a blind faith; and therefore they make no inquiries. This likewise is a subject which can only be inquired into, so as to be seen from the Word, by means of an illumination of the understanding; wherefore the truths which are in the Word they convert into falsities, thinking of faith when they see mention made of love, repentance, remission of sins, and many other things which relate to a man's actions.

72. But it is to be well observed, that this is the character and quality of those who have confirmed themselves in faith alone, both in doctrine and life; but not of those who, although they have heard and believed that faith alone confers salvation, have nevertheless shunned evils as sins.



THE  
**DOCTRINE OF LIFE**

FOR

THE NEW JERUSALEM,

FROM

THE COMMANDMENTS OF THE DECALOGUE

TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG,

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*from the Sixth London Edition.*

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THE  
DOCTRINE OF LIFE  
FOR THE  
NEW JERUSALEM.

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I. THAT ALL RELIGION HAS RELATION TO LIFE, AND THAT  
THE LIFE OF RELIGION IS TO DO GOOD.

1. EVERY one, who has any religion, knows and acknowledges, that whosoever lives well will be saved, and that whosoever lives wickedly will be condemned; for he knows and acknowledges, that whosoever lives well, thinks well, not only concerning God, but also concerning his neighbor; whereas it is otherwise with him who lives wickedly. The life of man is his love, and what a man loves, he not only does willingly, but also thinks willingly. The reason, therefore, why it is said, that the life of religion is to do good, is, because doing good and thinking good form a one,\* and unless they do form a one with man, they do not belong to his life. But these things are to be proved in what follows.

2. That religion has relation to life, and that the life thereof is to do good, is manifest to every one who reads the Word, and is acknowledged by every one whilst he is reading it. It is written in the Word: "Whosoever shall break the least of these commandments, and shall teach men so, shall be called least in the kingdom of heaven; but he who *doeth* and *teacheth* them, the same shall be called greatest in the kingdom of heaven. I say unto you, Except your *righteousness* shall exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven," Matt. v. 19, 20. "Every tree, which *bringeth not forth good fruit*, is hewn down and cast into the fire; wherefore by *their fruits* ye shall know them," Matt. vii. 19, 20. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth the will* of my Father who is in heaven," Matt.

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\* On the phrase, *to form a one*, see the note in the *Doctrine of Faith*, n. 6.

vii. 21. "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many mighty works? but then I will confess to them, I never knew you; depart from me, *ye that work iniquity*," Matt. vii. 22, 23. "Every one who heareth my words, and *doeth them*, I will compare unto a prudent man who built his house upon a rock; but every one who heareth my words, and *doeth them not*, shall be compared to a foolish man who built his house upon the sand," Matt. vii. 24, 26. "Jesus said, A sower went out to sow his seed; and some seeds fell on the hard way; some on stony ground; some among thorns; and some on good ground. That which was sown on good ground is he who heareth the Word, and attendeth to it, who thereby *beareth fruit, and bringeth forth*, some an hundred-fold, some sixty-fold, and some thirty-fold. When Jesus said these words, he cried out, saying, He that hath ears to hear, let him hear," Matt. xiii. 3 to 9, 23. "The Son of man shall come in the glory of his Father, and then *shall he render to every one according to his deeds*," Matt. xvi. 27. "The kingdom of God shall be taken from you, and shall be given to a nation *bringing forth the fruits thereof*," Matt. xxi. 43. "When the Son of man shall come in his glory, then shall he sit on the throne of his glory; and he shall say to the sheep on the right hand, Come, ye blessed, and possess as an inheritance the kingdom prepared for you from the foundation of the world; *for I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye gathered me, I was naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came to me*. Then shall the righteous answer, When saw we thee so? But the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it to one of the least of my brethren, ye have done it unto me. And the King shall speak in like manner to the goats on the left, and inasmuch as they have not done such things, he shall say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv. 31 to 46. "*Bring forth fruits worthy of repentance*, for now is the axe laid to the root of the trees; every tree, therefore, *that bringeth not forth good fruit*, is hewn down and cast into the fire," Luke iii. 8, 9. "Jesus said, Why call ye me Lord, Lord, and *do not the things which I say*? Every one who cometh to me, and heareth my words, and *doeth them*, is like unto a man who built a house, and laid the foundation on a rock; but he that heareth, and *doeth not*, is like unto a man

building a house on the ground without a foundation," Luke vi. 46 to 49. "Jesus said, My mother and my brethren are these, who hear the Word of God *and do it*," Luke viii. 21. "Then shall ye begin to stand and knock at the door, saying, Lord, open to us: but he shall say to them, I know you not whence ye are: *depart from me, all ye workers of iniquity*," Luke xiii. 25 to 27. "This is the judgment, that light is come into the world, but men loved darkness rather than light, because *their deeds were evil*; for he *who doeth evil* hateth the light, lest *his deeds* should be reproved; but he who doeth truth cometh to the light, that *his deeds* may be made manifest, that *they are wrought in God*," John iii. 19 to 21. "They who have done good shall come forth to the resurrection of life," John v. 29. "We know that God heareth not sinners, but if any one worship God, and *do his will*, him he heareth," John ix. 31. "If ye know these things, *blessed are ye if ye do them*," John xiii. 17. "He that hath my commandments and *doeth them*, he it is that loveth me, and I will love him, and will manifest myself to him; and I will come to him and make my abode with him. He that loveth me not, *keepeth not my words*," John xiv. 15, 21 to 24. "Jesus said, I am the vine, and my Father is the vine-dresser; every branch in me *that beareth not fruit*, he taketh away; but every branch *that beareth fruit*, he will prune it, that it *may bear more fruit*," John xv. 1, 2. "Herein is my Father glorified, that *ye bring forth much fruit*, and become my disciples," John xv. 8. "Ye are my friends, *if ye do whatsoever I command you*; I have chosen you, *that ye may bear much fruit, and that your fruit may remain*," John xv. 14, 16. "The Lord said to John, Write to the angel of the church at Ephesus, *I know thy works*: I have against thee, that thou hast left thy former *charity*; repent, and *do the former works*; but otherwise, I will remove thy candlestick out of its place," Rev. ii. 1, 2, 4, 5. "To the angel of the church of Smyrna write, *I know thy works*," Rev. ii. 8. "To the angel of the church in Pergamos write, *I know thy works*; *repent*," Rev. ii. 13, 16. "To the angel of the church in Thyatira write, *I know thy works, and charity*, and thy latter *works* are more than the first," Rev. ii. 19. "To the angel of the church in Sardis write, *I know thy works*, that thou hast a name that thou livest, but thou art dead; *I have not found thy works perfect before God*; *repent*," Rev. iii. 1, 2, 3. "To the angel of the church in Philadelphia write, *I know thy works*," Rev. iii. 7, 8. "To the angel of the church of the Laodice-

ans write, *I know thy works ; repent,*" Rev. iii. 14, 15, 19. "I heard a voice from heaven saying, Blessed are the dead, which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labors, and *their works follow with them,*" Rev. xiv. 13. "A book was opened, which is that of life, and the dead were judged according to those things which were written in the book, *all according to their works,*" Rev. xx. 12, 13. "Behold, I come quickly, and my reward is with me, *that I may give to every one according to his works,*" Rev. xxii. 12. In like manner it is written in the Old Testament : "Recompense them *according to their work, and according to the deed of their hands,*" Jer. xxv. 14. "Jehovah, whose eyes are open upon all the ways of men, *to give to every one according to his ways, and according to the fruit of his works,*" Jer. xxxii. 19. "I will visit him *according to his ways,* and recompense him *according to his works,*" Hosea iv. 9. "Jehovah hath dealt with us *according to our ways, and according to our works,*" Zech. i. 6. So there are many places, in which it is required that men should do the statutes, commandments, and laws ; as in the following : "Ye shall observe my statutes and my judgments, *which if a man do, he shall live by them,*" Levit. xviii. 5. "Ye shall observe all my statutes and my judgments, *to do them,*" Levit. xix. 37. chap. xx. 8, chap. xxii. 31. "Blessings are pronounced, if they *do the commandments,* and curses *if they do them not,*" Levit. xxvi. 4 to 46. The children of Israel were commanded to make to themselves a fringe on the borders of their garments, that they might remember all the precepts of Jehovah *to do them,* Deut. xxii. 12, not to mention a thousand other passages to the same purport. That works are what constitute man a member of the church, and that he is saved according thereto, the Lord also teaches in his parables, several of which imply, that they who do good are accepted, and that they who do evil are rejected ; as in the parable concerning the husbandmen in the vineyard, Matt. xxi. 33 to 44 ; and concerning the fig-tree which did not yield fruit, Luke xiii. 6 ; and concerning the talents and pounds given to trade with, Matt. xxv. 14 to 31. Luke xix. 13 to 25 ; and concerning the Samaritan who bound up the wounds of him that fell among thieves, Luke x. 30 to 37 ; and concerning the rich man and Lazarus, Luke xvi. 19 to 31 ; and concerning the ten virgins, Matt. xxv. 1 to 12.

3. The true reason why every one, who has any religion, knows and acknowledges that he who lives well will be saved,

and that he who lives ill will be condemned, is grounded in the conjunction of heaven with the man who is acquainted by the Word that there is a God, that there is a heaven and a hell, and that there is a life after death ; hence is derived that general perception. Wherefore in the doctrine of the Athanasian Creed, which is universally received throughout all Christendom, what is said in the conclusion is universally received also, viz. " Jesus Christ, who suffered for our salvation, ascended into heaven, and sitteth at the right hand of the Father Almighty, whence he shall come to judge the quick and the dead ; and then *they who have done good shall enter into life eternal, and they who have done evil into everlasting fire.*"

4. There are many, nevertheless, in Christian churches, who teach that faith alone is saving, and not any good of life, or good work ; they add also, that evil of life, or evil work, does not condemn those who are justified by faith alone, because they are in God and in grace. But it is extraordinary, that although they teach such doctrines, still they acknowledge (which is in consequence of a general perception derived from heaven) that they are saved who live well, and they are condemned who live ill. That they acknowledge this, is evident from the EXHORTATION, which is publicly read in all churches, both in England, in Germany, in Sweden, and in Denmark, previous to the celebration of the Holy Supper. That in those kingdoms there are some who teach the doctrine of faith alone, is well known. \* The EXHORTATION, which is publicly read in England previous to the celebration of the sacrament of the Lord's supper, is as follows :

5. " The way and means to be received as worthy partakers of that holy table, is, first, to examine your lives and conversations by the rule of God's commandments, and whereinssoever ye shall perceive yourselves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life ; and if ye shall perceive your offences to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the utmost of your power, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand ; for otherwise the receiving of the holy communion doth nothing else but increase your damnation.

Therefore if any of you be a blasphemer of God, a hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to the holy table: lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you with all iniquity, and bring you to destruction both of body and soul.

\* 7. It was given me to ask some of the English clergy who professed and preached the doctrine of faith alone, (which was done in the spiritual world,) whether, whilst they were reading in their churches the above exhortation, in which faith is not even mentioned, they believed what is there asserted, viz. that if any do evil and do not repent, the devil will enter into them, as he entered into Judas, and destroy both body and soul? They replied, that in the state in which they were, whilst reading the exhortation, they knew and thought no other than that what they read was the truth and essence of religion; but that when they began to conceive and compose their discourses or sermons, they thought differently, because they then thought about faith as being the only means of salvation, and about the good of life as being only accessory thereto in promoting the public good. But still it was proved to conviction, that they also had a general perception, that whosoever lives well is saved, and whosoever lives ill is condemned, and that they had this perception when they were not under the influence of their own proprium, or selfhood.

8. The reason why all religion has relation to life is, because every one after death is his own life, for it remains the same as it was in the world, and is in no respect changed; inasmuch as an evil life cannot be converted into a good life, nor a good life into an evil life, these being opposites, and conversion into an opposite is extinction: it is on account of this opposition that a good life is called life, and an evil life is called death. Hence it is that religion has relation to life, and that the life thereof is to do good. That man, after death, is such as his life had been in the world, may be seen in the Treatise concerning HEAVEN and HELL, n. 470 to 484.

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\* This paragraph is n. 7, and the preceding one is n. 5; the reason of which is, because, in n. 5 of the original, the exhortation to the sacrament is quoted in English, as above, and n. 6 is merely occupied by a translation of the same into Latin.



## II. THAT NO ONE CAN DO GOOD, WHICH IS REALLY GOOD, FROM HIMSELF.

9. AT this day scarcely any one knows, whether the good which he does be from himself or from God; the reason is, because the church has separated faith from charity, and good is of charity. A man gives to the poor, relieves the needy, endows churches and hospitals, promotes the good of the church, of his country, and of his fellow-citizens, frequents places of public worship, listens attentively to what is said there, and is devout in his prayers, reads the Word and books of piety, and thinks about salvation; and yet knows not whether he does such things from himself or from God. It is possible he may do them from God, and it is possible he may do them from himself: if he does them from God, they are good; if from himself, they are not good. Yea, good things of a like nature may be done by man from himself, which yet are actually evil, as is the case with what is hypocritical, which is grounded in deceit and artifice.

10. Good things done from God and from man's self, may be compared with gold. Gold, which is real gold from its inmost ground, and is called sterling gold, is good gold: gold mixed with silver, is also gold, but its goodness is according to the mixture: it is still less good when mixed with copper: but gold artificially made, and only resembling gold in color, is not good, inasmuch as the substance of gold is not in it. There is also what is gilded; as gilded silver, copper, iron, tin, lead, and also gilded wood, and gilded stone, which superficially may appear as gold, but inasmuch as they are not gold, they are esteemed, either according to the excellence of the workmanship, or according to the value of the gilded material, or according to the value of the gold which may be scraped off: these differ in goodness from real gold, as a man's clothes differ from the man himself. It is possible, also, that rotten wood, and dross, yea, and even dung, may be overlaid with gold; this is gold which may be compared with pharisaical good.

11. Man has the skill to discern whether gold be substantially good, whether it be mixed and counterfeit, and whether it be only a covering of gold; but he has not the skill to discern whether the good which he does be in itself good: this only he knows, that good from God is good, and that good from man is not good: Wherefore, it being of importance to

salvation, to know, whether the good which he does be from God, or whether it be not from God, it is expedient that it should be revealed. But before it is revealed, it may be necessary to speak concerning the various kinds of good.

12. There is civil\* good, moral good and spiritual good. Civil good is that which a man does whilst acting under the influence of civil law ; and by this good, and according to it, he is a citizen in the natural world. Moral good is that which a man does whilst acting under the influence of the law of reason ; and by this good, and according to it, he is a man. Spiritual good is what a man does whilst acting under the influence of a spiritual law : and by this good, and according to it, he is a citizen in the spiritual world. These three kinds of good follow in this order ; spiritual good is the supreme, moral good is the middle, and civil good is the ultimate, or lowest.

13. The man who is principled in spiritual good, is a moral man, and also a civil man ; whereas the man who is not principled in spiritual good, appears as if he was a moral and civil man, but still he is not so in reality. The reason why the man who is principled in spiritual good is a moral and civil man, is, because spiritual good has the essence of good in it, and consequently moral and civil good also. The essence of good cannot possibly originate in any other but in Him, who is good itself. Give to thought its utmost range, call forth all its powers, and inquire whence it is that good is good, and you will perceive that it is from its esse†, and that that is good which has in it the esse of good ; consequently, that that is good, which is from good itself, that is, from God ; consequently, that good not from God, but from man, is not good.

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\* The term CIVIL is here used to denote what appertains to the state, or the community, to which man belongs here on earth ; according to which sense, CIVIL good is that, which is connected with, and conducive to, the common good of the state, or community, and is regulated by the laws thereof. According to the same sense, a CIVIL man, (see n. 13,) is one who consults the good of the state or community to which he belongs, by submitting his conduct to the regulation of its laws.

† It is not possible to express, by any single word in our language, the precise idea which the author here means to convey by the word ESSE. The reader, who is acquainted with the Latin tongue, will readily apprehend the full meaning of the term : It may be expedient, however, in order to assist the conception of the unlearned, to observe, that by the term ESSE is expressed the inmost ground or principle of a thing's existence ; and when applied here to good, it signifies good in its inmost ground or principle, which is God ; and that nothing therefore is really good, but what has its ground or principle of goodness in God. The same term ESSE is applied below, n. 43 and 48, to the human will, to distinguish it from the understanding, the understanding being only an existence, whose ESSE, or ground of being, is in the will.

14. From what was said in the DOCTRINE concerning the SACRED SCRIPTURE, n. 27, 28, 38, it may be seen that the supreme, the middle, and the ultimate, make a one, like end, cause, and effect, and that, in consequence of making a one, the end itself is called the first end, the cause the middle end, and the effect the ultimate end. Hence it will be evident, that in the case of the man who is principled in spiritual good, moral good with him is middle spiritual good, and that civil good is ultimate spiritual good. Hence then it is, as already observed, that the man who is principled in spiritual good, is a moral man, and a civil man; and that the man who is not principled in spiritual good, is neither a moral nor a civil man, but only appears to be so; though he appears to be so both to himself and also to others.

15. The reason why a man, who is not spiritual, can still think, and thence discourse rationally, like a spiritual man, is, because the understanding of man is capable of being elevated into the light of heaven, which is truth, and of seeing by that light; but it is possible for the will of man not to be elevated in like manner into the heat of heaven, which is love, and act under its influence. Hence it is, that truth and love do not make a one with man, unless he be spiritual: hence also it is that man can exercise his faculty of speech: this likewise forms a ground of distinction between man and beast. It is owing to the understanding's being capable of elevation to heaven without an elevation of the will at the same time, that man has the capacity of being reformed, and of becoming spiritual: but he never is reformed and rendered spiritual, until the will is elevated also. By virtue of this faculty, enjoyed by the understanding above that of the will, man is capable of thinking rationally, and thence of discoursing rationally, like one that is spiritual, whatsoever be his nature and quality, even though he be principled in evil: nevertheless it does not hence follow that he is rational; and the reason is, because the understanding does not lead the will, but the will the understanding, the latter only teaching and pointing out the way; as was observed in the DOCTRINE concerning the SACRED SCRIPTURE, n. 115: and so long as the will is not, with the understanding, in heaven, the man is not spiritual, and consequently not rational: for when he is left to his own will, or to his own love, then he rejects the rational conclusions of his understanding concerning God, concerning heaven, and concerning eternal life; and assumes in their place, such conclusions as are in agreement with the love of his will,

and calls them rational. But this subject is entered into more at length, in the work entitled *ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM*.

16. In the following pages, they who do good from themselves shall be called natural men, inasmuch as what is moral and civil with them, is, as to its essence, natural: but they who do good from the Lord, shall be called spiritual men, inasmuch as what is moral and civil with them, is, as to its essence, spiritual.

17. That no one can do any good, which is really good, from himself, the Lord teaches in John: "*A man cannot take any thing, unless it be given him from heaven,*" iii. 27. And again: "*He who abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing,*" xv. 5. He who abideth in me, and I in him, the same bringeth forth much fruit, signifies, that all good is from the Lord; fruit signifying good: without me ye can do nothing, signifies that no one can do good from himself. They who believe in the Lord, and do good from him, are called *sons of light*, John xii. 36; Luke xvi. 8; and *sons of the marriage*, Mark ii. 19; and *sons of the resurrection*, Luke xx. 36; and *sons of God*, Luke xx. 36, John i. 12; and *born of God*, John i. 13; and it is said of such, *that they shall see God*, Matt. v. 8; and that *the Lord shall make his abode with them*, John xiv. 23; and that *they have the faith of God*, Mark xi. 22; and that *their works are done from God*, John iii. 21. This is summed up in these words, "*As many as received Him, to them gave he power to become the sons of God, even to them that believe in his name, who are born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God,*" John i. 12, 13. To believe in the name of the Son of God, is to believe the Word, and to live according thereto; the will of the flesh is the *proprium* or self-hood of man's will, which in itself is evil; and the will of man (*vir*) is the *proprium* of his understanding, which in itself is the false derived from evil: they who are born thereof, are those who will and act, and think and speak, from their *proprium*: they who are born of God, are those who will and act, and think and speak, from the Lord. In short, that is not good which is from man, but that which is from the Lord.

III. THAT SO FAR AS MAN SHUNS EVILS AS SINS, SO FAR HE DOES WHAT IS GOOD, NOT FROM HIMSELF, BUT FROM THE LORD.

18. WHO does not know, or has it not in his power to know, that evils prevent the Lord's entrance into man? For evil is hell, and the Lord is heaven; and hell and heaven are opposites; so far, therefore, as man is in the one, so far it is not possible for him to be in the other; for one acts against and destroys the other.

19. Man, during his abode in the world, is in the midst between hell and heaven: beneath is hell, and above is heaven: and he is kept in the liberty of turning himself either to hell or to heaven; if he turns himself to hell, he turns himself away from heaven, but if he turns himself to heaven, he turns himself away from hell. Or, what amounts to the same, man, during his abode in the world, is in the midst between the Lord and the devil, and is kept in the liberty of turning himself either to the one or to the other; if he turns himself to the devil, he turns himself away from the Lord, but if he turns himself to the Lord, he turns himself away from the devil. Or, what is the same thing, man during his abode in the world is in the midst between evil and good, and is kept in the liberty of turning himself either to the one or to the other; if he turns himself to evil, he turns himself away from good, but if he turns himself to good, he turns himself away from evil.

20. It has just been asserted, that man is kept in the liberty of turning himself this way or that: but it is to be observed, that every man has this liberty, not from himself, but from the Lord; wherefore it is said that he *is kept* in it. Concerning the equilibrium between heaven and hell, and man's being therein, and thence in freedom, see the Treatise on HEAVEN and HELL, n. 589 to 596, and n. 597 to 603. That every man is kept in freedom, and that freedom is never taken away from any one, will be shown in its proper place.

21. From these considerations it is manifest, that so far as man shuns evils, so far he is with the Lord, and in the Lord; and so far as he is in the Lord, so far he does good, not from himself, but from the Lord. Hence results this general law; THAT SO FAR AS ANY ONE SHUNS WHAT IS EVIL. SO FAR HE DOES WHAT IS GOOD

22. But herein two things are required : the first is, that a man ought to shun evils because they are sins, that is, because they are infernal and diabolical, consequently against the Lord and against divine laws. The second is, that a man ought to shun evils as sins, as from himself, but to know and believe that he does so from the Lord. But these two requisites will be treated of in the following articles.

23. From what has been said, these three consequences follow : I. That if a man wills and does what is good, before he shuns evils as sins, the good things which he wills and does are not good. II. That if a man thinks and speaks such things as are pious, and does not shun evils as sins, the pious things which he thinks and speaks are not pious. III. That if a man has much knowledge, and much wisdom, and does not shun evils as sins, he has no wisdom.

24. I. The reason why *The good things which a man wills and does are not good, before he shuns evils as sins*, is, because, before this, he is not in the Lord, as was said above. As for example : if he gives alms to the poor, relieves the needy, endows churches and hospitals, does good to the church, to his country, and to his fellow-citizens ; teaches the gospel and converts souls ; discharges his duty as a judge with justice, as a trader with sincerity, and as a citizen with uprightness ; and yet makes light of evils as sins, as the evils of fraud, of adultery, of hatred, of blasphemy, and such like ; in this case, it is not possible he can do any good but such as is inwardly evil, inasmuch as he does it from himself, and not from the Lord ; consequently, he himself is in it, and not the Lord ; and the good actions in which man himself is, are all defiled with his evils, and regard himself and the world. Nevertheless, those same actions above enumerated are inwardly good, if a man shuns evils as sins ; as the evils of fraud, of adultery, of hatred, of blasphemy, and such like ; for, in this case, he does them from the Lord, and they are said to be *wrought in God*, John iii. 19, 20, 21.

25. II. The reason why *The pious things which a man thinks and speaks, before he shuns evils as sins, are not pious*, is, because he is not in the Lord. As for example : if he frequents places of public worship, attends devoutly to what is there preached, reads the Word and books of piety, partakes of the sacrament of the Lord's supper, is instant in daily prayer ; yea, if he even thinks much concerning God and salvation, and yet makes light of evils which are sins, as the evils

of fraud, of adultery, of hatred, of blasphemy, and such like; in this case, the pious things which he thinks and speaks are inwardly not pious, inasmuch as the man himself, with his evils, is in them: he, indeed, at such time is ignorant of this, but nevertheless those evils are within, and escape his observation; for he is as a fountain whose water is impure, by reason of the impurity of its source. His religious exercises, therefore, are either the effect of habit only, or they are meritorious, or they are hypocritical: they ascend, indeed, towards heaven, but, like smoke in the air, soon change their course, and fall down again.

26. It has been given me to see and hear many after death who were enumerating their good works and exercises of piety, such as are mentioned above, n. 24, 25, and still more than those: amongst them I also saw some who had lamps and no oil: and inquiry was made whether they had shunned evils as sins, and it was found that they had not; wherefore it was declared to them that they were evil. They were also seen afterwards to enter into caverns, inhabited by evil spirits of a like nature with themselves.

27. III. The reason why *Man has no wisdom, unless he shuns evils as sins, notwithstanding his being skilful and wise in many things*, is, because his wisdom is from himself, and not from the Lord. As for example: if he be skilful in church doctrines, and has a perfect knowledge of whatever relates thereto; if he knows how to confirm such doctrines by the Word, and by his own reasonings; if he be versed in the doctrines of former churches, and at the same time in the decrees of all councils; nay, if he even knows truths, and also sees and understands them, so as to be perfectly acquainted with the nature of faith, of charity, of piety, of repentance and the remission of sins, of regeneration, of baptism and the holy supper, of the Lord, and of redemption and salvation; still he is not wise, unless he shuns evils as sins: for, until evils are so shunned, knowledges are without life, appertaining to the understanding only, and not to the will; in which case they presently perish, for a reason spoken of above, n. 15: after death also the man himself casts them off, because they do not agree with the love of his will. Still, however, knowledges are highly necessary, because they teach how a man ought to act; and when he brings them into act, then they become alive in him, and not before.

28. All that has been said above is taught in many passages of the Word, of which it may suffice to adduce the fol-

lowing. The Word teaches that no one can be in good, and, at the same time, in evil; or, what is the same thing, that no one can, as to his soul, be in heaven, and, at the same time, in hell. This is taught in the following passages: "*No one can serve two masters: for he will either hate the one and love the other; or he will cleave to the one and despise the other: ye cannot serve God and Maumon,*" Matt. vi. 24. "*How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things,*" Matt. xii. 34, 35. "*A good tree bringeth not forth evil fruit, neither doth an evil tree bring forth good fruit: every tree is known by its own fruit: for men do not gather figs of thorns, nor of a bramble-bush gather they grapes,*" Luke vi. 43, 44.

29. The Word teaches also that no one can do good from himself, but from the Lord: "*Jesus said, I am the vine, and my Father is the vine-dresser; every branch in me which beareth not fruit, he taketh away; but every branch that beareth fruit he will prune, that it may bear more fruit. Abide in me, and I in you: as the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and withereth, and they gather him, and he is cast into the fire, and is burned,*" John xv. 1 to 6.

30. The Word teaches, also, that so far as man is not purified from evils, his good deeds are not good, nor are his pious acts pious, neither is he wise; and *vice versa*. This is taught in the following passages: "*Wo unto you, scribes and Pharisees, hypocrites! for ye are like to whitened sepulchres, which indeed appear beautiful without, but within are full of the bones of the dead, and of all uncleanness; so also ye indeed appear outwardly righteous, but within ye are full of hypocrisy and iniquity. Wo unto you! for ye cleanse the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first the inside of the cup and platter, that the outside may be clean also,*" Matt. xxiii. 25 to 28. And also from these words in Isaiah: "*Hear the words of Jehovah, ye princes of Sodom, hear the law of our God, ye people of Gomorrah: To what purpose is the multitude of your sacrifices unto me? Bring no more the oblation of vanity; incense is an abomination to me, the new moon, and*



*the sabbath; I cannot bear iniquity: Your new moons and appointed feasts my soul hateth; wherefore, when ye spread forth your hands, I hide mine eyes from you; yea, when ye multiply prayer, I do not hear; your hands are full of bloods. Wash ye, make you clean; remove the evil of your doings from before mine eyes; cease to do evil: though your sins be as scarlet, they shall be as white as snow; though they be red like erimson, they shall be as wool,"* i. 10 to 18; the summary sense of which words is, that, unless a man shuns evils, all things relating to divine worship, as performed by him, are void of goodness, and in like manner all his works; for it is said, I cannot bear iniquity, make you clean, remove the evil of your doings, cease to do evil. So in Jeremiah: "*Return ye every one from his evil way, and make your works good,"* xxxv. 15.

That the same are not wise appears also from Isaiah: "*Wo to them that are wise in their own eyes, and intelligent before their own face,"* v. 21. And again: "*The wisdom of the wise, and the understanding of the intelligent, shall perish. Wo unto them that are profoundly wise,—and their works are done in darkness,"* xxix. 14, 15. And again: "*Wo unto them that go down into Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are strong, but look not to the Holy One of Israel, and do not seek Jehovah. But he will arise against the house of the evil doers, and against the help of them that work iniquity: for Egypt is man and not God, and the horses thereof are flesh and not spirit,"* xxxi. 1, 2, 3. Man's own intelligence is thus described: Egypt denotes science; a horse denotes understanding thence derived; a chariot denotes doctrine thence derived; a horseman denotes intelligence from the same origin; of all which it is said, Wo unto them who do not look to the Holy One of Israel, and do not seek Jehovah: their destruction by evils is meant by his arising against the house of the evil doers, and against the help of them that work iniquity: that the above things originate in man's proprium, and consequently have no life in them, is meant by Egypt being man and not God, and by the horses thereof being flesh and not spirit; man and flesh denote man's proprium; God and spirit are life from the Lord; the horses of Egypt are man's own intelligence. There are several other passages in the Word, which thus describe intelligence derived from man's self, and derived from the Lord, which passages are to be understood only by means of the spiritual sense.

That no one will be saved by the good deeds which proceed from self, because they are not good, appears from the following passages: "*Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father. Many will say unto me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out devils, and by thy name done many mighty works? But then will I profess unto them, I never knew you; depart from me, YE THAT WORK INIQUITY,*" Matt. vii. 21, 22, 23. And in another place: "*Then shall ye begin to stand without, and to knock at the door, saying, Lord, open to us; and ye shall begin to say, We have eaten in thy presence, and have drunken, and thou hast taught in our streets: but he will say, I say unto you, I know you not whence you are; depart from me, all ye WORKERS OF INIQUITY,*" Luke xiii. 25, 26, 27. For all such are like unto the Pharisee, "*who stood and prayed in the temple, saying, that he was not as other men, an extortioner, unjust, an adulterer, that he fasted twice in the week, and gave tithes of all that he possessed,*" Luke xviii. 11 to 14. They are also those who are called "*unprofitable servants,*" Luke xvii. 10.

31. It is a truth that no man can do good, which is really good, from himself; but so to apply this truth as to destroy all the good of charity performed by the man who shuns evils as sins, is an enormous perversion: for it is diametrically contrary to the Word, which enjoins man to do good: it is also contrary to the precepts of love towards God and our neighbor, on which hang all the law and the prophets; and it undermines and overturns the whole of religion; for every one knows that religion consists in doing good, and that every one will be judged according to his deeds. Man's nature is such that he can shun evils as of himself by virtue of a power communicated to him by the Lord, if so be he implores it; and when this is the case, the good which he does is from the Lord.

#### IV. THAT SO FAR AS ANY ONE SHUNS EVILS AS SINS, SO FAR HE LOVES TRUTHS.

32. THERE are two universals which proceed from the Lord, divine good and divine truth: divine good is of his divine love, and divine truth is of his divine wisdom. Those two in the Lord are a one, and thence proceed as a one from him; but they are not received as a one by the angels in

heaven, and by men on earth. There are angels and men who receive more of divine truth than of divine good, and there are others who receive more of divine good than of divine truth; hence it is that the heavens are distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom: the heavens which receive more of the divine good constitute the celestial kingdom, but those which receive more of the divine truth constitute the spiritual kingdom. Concerning these two kingdoms, into which the heavens are distinguished, see the *TREATISE ON HEAVEN AND HELL*, n. 20 to 28. But still the angels of all the heavens are so far in wisdom and intelligence, as good with them makes a one with truth; the good which does not make a one with truth is to them not good; and the truth which does not make a one with good is to them not truth.\* Hence it appears, that good conjoined with truth constitutes love and wisdom with angel and with man; and whereas an angel is an angel by virtue of love and wisdom appertaining to him, and in like manner man is man, it is evident, that good conjoined with truth causes an angel to be an angel of heaven, and causes a man to be a man of the church.

33. Inasmuch as good and truth are a one in the Lord, and proceed as a one from him, it follows, that good loves truth, and truth loves good, and that they desire to be a one. The like is true of their opposites: evil loves the false, and the false loves evil, and they are desirous of being a one. In the following pages, we will call the conjunction of good and truth the celestial marriage, and the conjunction of evil and the false the infernal marriage.

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\* This may be exemplified by considering the operations and relations of love, motive, or inclination, in the human mind. Strength of affection or inclination, without the concomitancy of true wisdom to bound or direct it, is actually the cause of much evil in the world, and consequently so far not good; and, on the other hand, clear views of what is right and fit to be done, if there is a want of inclination or strength of motive to put a man onward to do it, are so far short of real wisdom, which consists not merely in knowing, but in doing what is right. Thus our author in other places of his works observes, that love without wisdom is nothing—for it wants quality or form; and wisdom without love is nothing—for it wants essence or energy; but love and wisdom joined are every thing.

As to what is said about the angels of the different kingdoms, his sense is very clear to any one who has read his other works; which is, that love or affection is the distinguishing character of the celestial angels, and judgment or intelligence the distinguishing character of the angels of the spiritual kingdom; not that the angels of the celestial kingdom want wisdom, for they are the wisest angels, or that the angels of the spiritual kingdom are without love. The difference of the male and female character may elucidate this: the male character is that of judgment—the female that of love and affection; not that men are void of affection, or women without judgment.

34. It is a consequence of what has been said, that so far as any one shuns evils as sins, so far he loves truths, for so far he is principled in good, according to what was shown in the foregoing article. And, on the other hand, so far as any one does not shun evils as sins, so far he does not love truths, because so far he is not principled in good.

35. A man who does not shun evils as sins may indeed love truths, but then he does not love them because they are truths, but because they serve to extend his reputation, whence he derives honor or gain; wherefore, when they are no longer subservient to this end, he ceases to love them.

36. Good relates to the will, truth to the understanding. From the love of good in the will proceeds the love of truth in the understanding; from the love of truth proceeds the perception of truth; from the perception of truth the thought of truth; and from these comes the acknowledgment of truth, which is faith in its genuine sense. That this is the order of progression from the love of good to faith, will be proved in the TREATISE CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM.

37. Inasmuch as good is not good, as was above observed, unless it be conjoined with truth, consequently good cannot be said to exist till it be so conjoined: nevertheless, it continually wills to exist; wherefore, in order to its existence, it desires and procures to itself truths, from whence it derives its nourishment and formation. This is the reason why, so far as any one is principled in good, so far he loves truths: consequently, he so far loves truths as he shuns evils as sins; for so far he is principled in good.

38. So far as any one is principled in good, and by virtue of good loves truths, so far he loves the Lord, inasmuch as the Lord is good itself and truth itself; wherefore the Lord is with man in good and in truth. If the latter be loved by virtue of the former, then the Lord is loved, and not otherwise. This the Lord teaches in John: "*He that hath my precepts and doeth them, he it is who loveth me; but he who doth not love me, doth not keep my words,*" xiv. 21, 24. And in another place: "*If ye keep my commandments, ye shall abide in my love,*" John xv. 10. The precepts, words, and commandments of the Lord, are truths.

39. That good loves truth, may be illustrated by application to the several cases of a priest, of a soldier, of a merchant, and of an artificer. And first of a PRIEST: If he be principled in the good of the priesthood, which consists in

providing for the salvation of souls, in teaching the way to heaven, and in leading those whom he teaches; so far as he is principled in that good, so far, from the love and desire thereof, he procures for himself truths which he may teach, and by which he may lead. But the priest, who is not principled in the good of the priesthood, but is in the delight of his function from self-love and the love of the world, which is his only good; he also, from the love and desire thereof, procures to himself those truths in abundance, in proportion to the influence of the delight which constitutes his good. So in the case of a SOLDIER: If he be principled in the love of a military life, and is sensible of good arising either from the protection of the state, or from the advancement of his own reputation, he, also, by virtue of that good, and according to it, procures to himself military science; and, in case he be advanced to a post of command, military intelligence: these things are as truths, whereby the delight of his love, which is his good, is nourished and formed. So again in the case of a MERCHANT: If he is engaged in trading from the love thereof, he imbibes with pleasure all those things, which, as means, enter into and compose that love: these also are as truths, whilst trading is the good thereof. Lastly, in the case of an ARTIFICER: If he applies in good earnest to his business, and loves it as the good of his life, he purchases instruments, and perfects himself in such things as relate to the science of his particular employment, and thereby he causes his work to be good. From these cases, it is evident, that truths are the means whereby the good of the love-principle exists, and acquires reality; consequently, that good loves truths in order to its existence. Hence, in the Word, by doing the truth is meant the causing good to exist: as by *doing the truth*, John iii. 21: by *doing the Lord's sayings*, Luke vi. 47: by *doing his precepts*, John xiv. 24: by *doing his words*, Matt. vii. 24: by *doing the word of God*, Luke viii. 21: and by *doing statutes and judgments*, Levit. xviii. 5. This also is meant by *doing good and bearing fruit*, for good and fruit is that which exists.

40. That good loves truth, and wills to be conjoined with it, may be illustrated, also, by the case of meat and drink, or of bread and wine; which ought to be taken together, in order to promote bodily sustenance, inasmuch as meat or bread alone does not suffice for nourishment without water or wine; wherefore the one seeks and desires the other. By meat and bread

also in the Word, in its spiritual sense, is meant good, and by water and wine is meant truth.

41. From what has been said, it may now appear, that he who shuns evils as sins, loves truths and desires them; and that the more he shuns evils as sins, so much the more he loves and desires truths, because he is so much the more principled in good. Hence he comes into the heavenly marriage, which is the marriage of good and truth, in which heaven is, and in which the church should be.

V. THAT SO FAR AS ANY ONE SHUNS EVILS AS SINS, SO FAR HE HAS FAITH, AND IS SPIRITUAL.

42. FAITH and life are distinct from each other, like thinking and doing; and whereas thinking has relation to the understanding, and doing has relation to the will, it follows, that faith and life are distinct from each other, like understanding and will. He that knows the distinction between these latter, may know also the distinction between the former; and he that knows the conjunction of the latter, may also know the conjunction of the former; wherefore it may be expedient to premise something concerning the understanding and will.

43. Man has two faculties, one of which is called the WILL, and the other the UNDERSTANDING. These faculties are distinct from each other, but they are so created, as that they may be a one; and when they are a one, they are called the *mind*: wherefore the human mind consists of those two faculties, and all the life of man centres therein. As all things in the universe, which are according to divine order, have relation to good and truth, so all things appertaining to man, have relation to the will and the understanding: for the good appertaining to man belongs to his will, and the truth appertaining to him, belongs to his understanding; for these two faculties are the recipients and subjects thereof; the will being the recipient and subject of all things appertaining to good, and the understanding the recipient and subject of all things appertaining to truth: good and truth have no other abiding place with man; nor, consequently, have love and faith; inasmuch as love has relation to good, and good to love, and faith has relation to truth, and truth to faith. Nothing is of more concern to know, than how the will and understanding form one mind: they form one mind as good and truth make one; for a similar marriage exists between the will and

the understanding, as between good and truth. The nature of this latter marriage was, in a measure, shown in the preceding article ; to which it may be expedient to add, that as good is the very esse of a thing, and truth is the existere thence derived, so the will, with man, is the very esse of his life, and the understanding is the existere of his life, thence derived ; for good, which is of the will, forms itself in the understanding, and, in a certain manner, renders itself visible.

44. That a man may know, think, and understand many things, and yet not be wise, was shown above, n. 27, 28 ; and whereas it appertains unto faith to know and to think, and still more to understand, it is possible for a man to believe that he has faith, and yet have it not. The reason of his not having it is, because he is in evil of life, and evil of life and the truth of faith can never be united in action. Evil of life destroys the truth of faith ; because evil of life appertains to the will, and the truth of faith appertains to the understanding ; and the will leads the understanding, and causes it to act in unity with itself ; wherefore should there be any truth in the understanding which does not agree with the will, when man is left to himself, or thinks under the influence of his evil and the love thereof, he either casts out such truth, or by falsification forces it into such unity. It is otherwise with those who are in the good of life ; for they, when left to themselves, think under the influence of good, and love the truth which is in the understanding, because it agrees therewith. Thus there is effected a conjunction of faith and of life, like the conjunction of truth and of good, each resembling the conjunction of the understanding and the will.

45. Hence, then, it follows, that in proportion as man shuns evils as sins, in the same proportion he has faith, because in the same proportion he is principled in good, as was shown above. This is confirmed also by its contrary, that whosoever does not shun evils as sins, has not faith, because he is in evil, and evil has an inward hatred against truth : outwardly, indeed, it can put on a friendly appearance, and endure, yea, love, that truth should be in the understanding ; but when the outward is put off, as is the case after death, then truth, which was thus for worldly reasons received in a friendly manner, is first cast off, afterwards is denied to be truth, and finally is held in aversion.

46. The faith of a wicked man is intellectual faith, in which there is no good from the will ; consequently it is a dead faith, which is like the respiration of the lungs without its anima-

tion from the heart: the understanding also corresponds to the lungs, and the will to the heart. It may be compared likewise with a beautiful harlot, adorned with purple and gold, who is inwardly infected with a malignant disease: a harlot also corresponds to the falsification of truth, and hence, in the Word, is mentioned to signify such falsification. It is also like a tree abounding with leaves, and yielding no fruit, which the gardener cuts down: a tree likewise signifies man, its leaves and blossoms the truths of faith, and its fruit the good of love. But it is otherwise with faith in the understanding, in which there is good from the will. This faith is alive, and is like the respiration of the lungs in which there is animation from the heart; and it is like a beautiful wife, whom chastity endears to her husband; it is also like a tree that bears fruit.

47. There are several things which appear to appertain to faith only: as that God is; that the Lord, who is God, is the Redeemer and Saviour; that there is a heaven and a hell; that there is a life after death; and several other things of like nature, of which it is not said that they are to be done, but that they are to be believed. These things which appertain to faith are also dead with the man who is principled in evil, but alive with him who is principled in good: the reason is, because the man who is principled in good, does well by virtue of a good will, and thinks well by virtue of a right understanding, not only before the world, but also when he is left to himself in private: but it is otherwise with the man who is principled in evil.

48. It was observed, that those things appear to appertain to faith only: but the thought of the understanding derives its existence from the love of the will, which is the esse of the thought in the understanding, as was said above, n. 43: for whatsoever any one wills from the love-principle, that he wills to do, he wills to think, he wills to understand, and he wills to speak; or, what is the same thing, whatsoever any one loves from the will, that he loves to do, he loves to think, he loves to understand, and he loves to speak. It is further to be observed, that when a man shuns evil as sin, then he is in the Lord, as was shown above, and the Lord operates all things: wherefore to those that asked him, "*What they should do that they might work the works of God?*" he replied, "*This is the work of God, that ye believe on him whom he hath sent,*" John vi. 28; to believe on the Lord, is not only to think that he is, but also to do his words, as he teaches in other places.



49. That they who are in evils, have no faith, howsoever they may fancy that they have, was shown by several cases of such in the spiritual world. They were conducted to a heavenly society, whence the spiritual principle of the faith of the angels entered into the interiors of the faith of those who were thus conducted, whereby they perceived they had only a natural or external principle of faith, and not its spiritual or internal principle; wherefore they themselves confessed that they had no faith, and that they had persuaded themselves in the world, that to believe, or to have faith, consisted in thinking a thing to be this or that, regardless of any ground or reason for its being so. But it was perceived to be otherwise with the faith of those who were not principled in evil.

50. Hence it may be seen what spiritual faith is; and what the faith is which is not spiritual. Spiritual faith appertains to those who do not commit sin: for they, who do not commit sin, do good, not from themselves, but from the Lord, as was shown above, n. 18 to 31; and by faith become spiritual. Faith with such is truth. This is what the Lord teaches in John: "*This is the judgment, that light is come into the world, but men loved darkness rather than light, because their deeds were evil. For every one who doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved: but he who doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God,*" iii. 19, 20, 21.

51. What has been said above, is confirmed by the following passages from the Word: "*A good man, out of the good treasure of his heart, bringeth forth good; but an evil man, out of the evil treasure of his heart, bringeth forth evil: for out of the abundance of the heart, the mouth speaketh,*" Luke vi. 45, Matt. xii. 35. By heart, in the Word, is meant the will of man; and inasmuch as man's thoughts and speech originate in the will, it is said, out of the abundance of the heart the mouth speaketh. Again: "*Not that which entereth into the mouth, defileth a man, but that which cometh forth from the heart, this defileth a man,*" Matt. xv. 11: by the heart is here also meant the will. Again: "*Jesus said concerning the woman who washed his feet with ointment, Her sins are remitted her, because she loved much; and afterwards he said, Thy faith maketh thee whole,*" Luke vii. 46 to 50; whence it is evident, that when sins are remitted, that is, when they cease, faith saves. That they are called sons of God, and born of

God, who are not in the proprium of their own self-will, and thereby not in the proprium of their own self-understanding, that is, who are not in evil and thence in the false, and that these are they who believe on the Lord, he himself teaches in John, chap. i. 12, 13; which passage may be seen explained above, n. 17.

52. From these considerations it results, that there does not appertain to man the smallest portion of truth, only so far as he is principled in good; consequently, not the smallest portion of faith, only so far as it is conjoined with life. There may be such a thing as thought, respecting the truth of some particular proposition, in the understanding; but there cannot be acknowledgment amounting to faith, unless there be consent in the will. Thus do faith and life go hand in hand. Hence, then, it is evident, that so far as any one shuns evils as sins, so far he has faith, and is spiritual.

#### VI. THAT THE DECALOGUE TEACHES WHAT EVILS ARE SINS.

53. What nation on earth does not know that it is evil to steal, to commit adultery, to commit murder, and to bear false witness? Unless this was known, and unless the prevention of such evils was effected by laws, mankind must inevitably perish; for no society, commonwealth, or kingdom, could subsist without them. Who can conceive that the Israelitish nation was so much more ignorant than others, as not to know this? It must needs therefore be matter of surprise to some, that those laws, so universally known throughout the earth, should be promulgated from mount Sinai, by Jehovah himself, in so miraculous a manner. But understand the reason of this! The miraculous promulgation of those laws was designed to show, that they are not only civil and moral laws, but also spiritual laws, and that to act contrary to them is not only to do evil to a fellow-citizen and to society, but is also to sin against God: wherefore those laws, in consequence of their promulgation from mount Sinai by Jehovah, were made laws of religious obligation: for it is evident, that whatever Jehovah God commands must be with a view to stamp such religious obligation upon the thing commanded; and to show, that it ought to be done for his sake, and for the sake of man's salvation.

54. Inasmuch as those laws were the first-fruits of the Word, and consequently the first-fruits of the church which was about to be established by the Lord amongst the people

of Israel; and inasmuch as they contained a brief summary of all things relating to religion, whereby the conjunction of the Lord with man, and of man with the Lord, is effected; therefore they were so holy that nothing could be more so.

55. That they were most holy may appear from the following considerations: that Jehovah himself, that is, the Lord descended upon mount Sinai, in fire, and attended by angels, and thence promulgated them with a loud voice; and that the people prepared themselves for three days to see and hear: that the mountain was fenced about, lest any one should approach and die: that neither the priests nor the elders were to approach it, but Moses only: that those laws were written on two tables of stone by the finger of God: that the face of Moses shone, when he brought them down a second time from the mountain: that they were afterwards deposited in the ark, and the ark in the inmost part of the tabernacle; and that over the ark was set the mercy-seat, and over the mercy-seat cherubs of gold: that this inmost part of the tabernacle was accounted most holy, and was called the holy of holies: that without the vail, within which was this most holy place, were laid the things which represented the holies of heaven and of the church; as the candlestick with the seven sconces of gold, the golden altar of incense, and the table overlaid with gold, on which was the show-bread, with curtains of fine linen, purple, and scarlet. The sanctity of the whole tabernacle originated solely in the law which was in the ark. By reason of the sanctity of the tabernacle thus originating from the law in the ark, it was enjoined that all the people of Israel should encamp around it in order according to their tribes, and should journey in order after it, at which times there was over it a cloud by day, and a fire by night. By reason of the sanctity of that law, and the presence of the Lord therein, the Lord discoursed with Moses over the mercy-seat between the cherubs; and the ark was called Jehovah There. For the same reason also, it was not lawful for Aaron to enter within the vail, except with sacrifices and incense. Inasmuch as that law was the essential sanctity of the church, therefore the ark was introduced into Zion by David; and was afterwards deposited in the middle of the temple of Jerusalem, and constituted its most sacred place. By reason of the Lord's presence in that law, and around it, miracles were always wrought by the ark in which that law was contained; as when the waters of Jordan were divided, and, whilst the ark rested in the middle, the people passed over on dry ground; and as when the walls

of Jericho fell down in consequence of carrying the ark about them; and as when Dagon, the God of the Philistines, fell down before it, and afterwards was found lying at the threshold of the temple with his head separated from the trunk; and as when the Bethshemites were smitten because of the ark, to the number of several thousands; not to mention other miracles of a like nature; all which were in consequence of the Lord's presence in his ten words, which are the commandments of the decalogue.

56. A further ground of the great power and sanctity of that law, was, because it was a complex of all things appertaining to religion: for it consisted of two tables, one of which contains all things which are on God's part, and the other all things which are on the part of man: therefore, the precepts of that law are called the ten words, because ten signify all things. But how that law is a complex of all things appertaining to religion, will be seen in the following article.

57. Inasmuch as the conjunction of the Lord with man, and of man with the Lord, is effected by that law, therefore it is called a COVENANT and a TESTIMONY; a covenant because it effects conjunction; and a testimony, because it testifies conjunction; for a covenant signifies conjunction, and testimony the testification or witnessing thereof. It was for this reason that there were two tables, one for the Lord, the other for man. Conjunction is effected by and from the Lord; but only when man does those things which are written in his table; for the Lord is continually present, and operative, and desirous to enter, but it is man's part and duty, by virtue of the freedom which he enjoys from the Lord, to open the door for him; for the Lord says, "*Behold I stand at the door and knock, if any one hear my voice, and open the door, I will come in to him, and sup with him, and he with me,*" Rev. iii. 20.

58. In the other table, which is for man, it is not said what good he should do, but what evil he should not do; as that he should not kill; that he should not commit adultery; that he should not steal; that he should not bear false witness; that he should not covet: the reason is, because man cannot do any thing good from himself; but when he ceases to do evils, then he does good, not from himself, but from the Lord. That man is able to shun evils as from himself, by virtue of the Lord's power, if he implores it, will be seen in what follows.

59. What was said above, n. 55, concerning the promulgation, sanctity and power of the law of the decalogue, appears from the following passages in the Word.

That Jehovah descended upon mount Sinai in fire, and that the mount then smoked and shook ; and that there were thunders, lightnings, and a thick cloud, and the voice of a trumpet, may be seen, Exod. xix. 16, 18, Deut. iv. 11, chap. v. 19 to 23.

That the people prepared and sanctified themselves for three days previous to the descent of Jehovah, may be seen, Exod. xix. 10, 11, 15.

That the mountain was fenced about, to prevent any one from approaching to the foot of it, lest he should die ; and that not even the priests, but Moses alone, was to approach, may be seen, Exod. xix. 12, 13, 20 to 23, chap. xxiv. 1, 2.

The law itself, as promulgated from mount Sinai, may be seen, Exod. xx. 2 to 14, Deut. v. 6 to 18.

That the law was written on two tables of stone with the finger of God, may be seen, Exod. xxxi. 18, chap. xxxii. 15, 16, Deut. ix. 10.

That the face of Moses shone, when he brought the tables down from the mount the second time, may be seen, Exod. xxxiv. 29 to 35.

That the tables were laid up in an ark, may be seen, Exod. xxv. 16, chap. xl. 20, Deut. x. 5, 1 Kings viii. 9.

That over the ark was set the mercy-seat, and over the mercy-seat cherubs of gold, may be seen, Exod. xxv. 17 to 21.

That the ark, with the mercy-seat and cherubs, constituted the inmost of the tabernacle ; and that the golden candlestick, the golden altar of incense, and the table overlaid with gold, on which was the show-bread, constituted the exterior part of the tabernacle ; and that the ten curtains of fine linen, purple, and scarlet, constituted its outermost part ; may be seen, Exod. xxv. 1 to the end, chap. xxvi. 1 to the end, chap. xl. 17 to 28.

That the place where the ark was, was called the holy of holies, Exod. xxvi. 33.

That all the people of Israel encamped around the tabernacle in order according to their tribes, and journeyed in order after it, Numbers ii. 1 to the end.

That at such times there was over the tabernacle a cloud by day, and fire by night, Exod. xl. 38, Numb. ix. 15, 16 to the end, chap. xiv. 14, Deut. i. 33.

That the Lord discoursed with Moses over the ark between the cherubs, Exod. xv. 22, Numb. vii. 89.

That the ark, by reason of the law contained in it, was called Jehovah There; for Moses said, when the ark went forward, Arise Jehovah; and when it rested, Return Jehovah; Numb. x. 35, 36, 2 Sam. vi. 2, Psalm cxxxii. 8.

That by reason of the sanctity of that law, it was not lawful for Aaron to enter within the vail, except with sacrifices and incense, Levit. xvi. 2 to 14.

That the ark was introduced into Zion by David with sacrifices and rejoicing, 2 Sam. vi. 1 to 19; and that Uzza died because he touched it, verses 6, 7, of the same chapter.

That the ark was placed in the middle of the temple at Jerusalem, where it constituted the most sacred place, 1 Kings vi. 19, chap. viii. 3 to 9.

That by reason of the Lord's presence and power in the law which was in the ark, the waters of Jordan were divided, and so long as the ark rested in the midst, the people passed over on dry ground, Josh. ii. 1 to 17, chap. iv. 5 to 20.

That the walls of Jericho fell down in consequence of carrying the ark about them, Josh. vi. 1 to 20.

That Dagon, the God of the Philistines, fell to the earth before the ark, and afterwards was found lying on the threshold of the temple with his head separated from the trunk, 1 Sam. v. 3, 4.

That the Bethshemites, by reason of the ark, were smitten to the number of several thousands, 1 Sam. vi. 19.

60. That the tables of stone on which the law was written were called the tables of the covenant; and that the ark, by reason thereof, was called the ark of the covenant, and that the law itself was called the covenant; may be seen, Numb. x. 33, Deut. iv. 13, 23, chap. v. 2, 3, chap. ix. 9, Josh. iii. 11, 1 Kings viii. 19, 21, Rev. xi. 19; and in many other places. The reason why the law was called the covenant, is, because a covenant signifies conjunction; wherefore it is said of the Lord, that "*he should be for a covenant to the people,*" Isaiah xlii. 6, chap. xlix. 8; and he is called "*the angel of the covenant,*" Mal. iii. 1; and his blood "*the blood of the covenant,*" Matt. xxvi. 28, Zech. ix. 11, Exod. xxiv. 4 to 10; and for the same reason the Word is called *the Old Covenant* and *the New Covenant*. Covenants also are made with a view to love, friendship, and consociation, consequently to conjunction.

61. That the precepts of that law were called the ten words,

may be seen, Exod. xxxiv. 28, Deut. iv. 13, chap. x. 4\*; they are so called, because ten signify all, and words signify truths; for there were more than ten. Inasmuch as ten signify all, therefore the curtains of the tabernacle were ten, Exod. xxiv. 1; and therefore the Lord said, that a man about to receive a kingdom called ten servants, and gave them ten pounds to trade with, Luke xix. 13: for the same reason he likened the kingdom of the heavens to ten virgins, Matt. xxv. 1: for the same reason the dragon is described as having ten horns, and upon his horns ten diadems, Rev. xii. 3; in like manner the beast coming up out of the sea, Rev. xiii. 1; and also another beast, Rev. xvii. 3, 7; likewise the beast in Daniel, chap. vii. 7, 20, 24. The like is signified by ten, Levit. xxvi. 26, Zech. viii. 23; and in other places. Hence come tenths, by which is signified somewhat out of all.

**VII. THAT MURDERS, ADULTERIES, THEFTS, AND FALSE WITNESS, OF EVERY KIND, WITH THE CONCUPISCENCES PROMPTING THERETO, ARE EVILS, WHICH OUGHT TO BE SHUNNED AS SINS.**

62. IT is well known, that the law of Sinai was written on two tables, and that the first table contains those things which relate to God, and the other, those which relate to man. That the first table contains all things relating to God, and the other, all things relating to man, does not appear in the letter; nevertheless all things are therein, and therefore they are called the ten words, by which are signified all truths in the complex, as may be seen above, n. 61. But in what manner all things are therein, cannot be explained in a few words; it may, however, be comprehended from what was adduced in the DOCTRINE concerning the SACRED SCRIPTURE, n. 67. Hence it is, that it is said, murders, adulteries, thefts, and false witness, *of every kind*.

63. A religious persuasion has prevailed, that no one can fulfil the law; and the law is, not to kill, not to commit adultery, not to steal, and not to bear false witness. It is admitted that every civil and moral man may, in his civil and moral life, fulfil these precepts of the law; but to fulfil them from a principle of spiritual life, is supposed, according to the above persuasion, to be impossible. From this it follows, that the motive to the obedience of those precepts, is, only to avoid

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\* See the margin of the English Bible.

punishment and loss in this world, and not to avoid punishment and loss in the next; hence it is, that the man with whom the above persuasion prevails, thinks those evils lawful in the sight of God, but unlawful in the sight of the world. It is owing to this religious persuasion, that man remains in the concupiscence to all the above evils, and is only restrained from the outward commission of them by worldly considerations; wherefore such a person after death, although he had not committed murder, adultery, theft, and false witness, is still in the concupiscence to commit them, and also does commit them, when the external part or principle, which he had in the world, is taken away from him; for all concupiscence remains with man after death. On this ground it is, that such persons act in unity with hell, and cannot but have their lot with those who are in hell. But the case is different with those who do not incline to the commission of murder, of adultery, of theft, and of false witness, by reason of its being contrary to the law of God. These, after enduring some combat against the forbidden evil, lose at length all inclination, consequently all concupiscence leading to the commission of it; saying in their hearts, that it is sin, and in its essence infernal and diabolical. These, after death, when the external part or principle, which they had in the world, is taken away, act in unity with heaven; and by reason of their being in the Lord, are also admitted into heaven.

64. It is a common maxim in every religion, that man ought to examine himself, to do the work of repentance, and to desist from sins; and that in case he does not, he remains in a state of damnation: that this is a maxim common to every religion, may be seen above, n. 4, 5, 6, 7, 8. It is also a universal maxim, prevailing throughout the Christian world, that the decalogue ought to be taught, and that children should be initiated thereby into the Christian religion: for the decalogue is put into the hands of all young children; they are also taught by their parents and masters, that to do the evils forbidden in the decalogue is to-sin against God; yea, the parents and masters are convinced thereof whilst they are instructing their children. How surprising then it is, that these same parents, and masters, and also their children when they grow up, should conceive that they are not under that law of the decalogue, And that they cannot do the things prescribed in that law! and can there be any other ground or reason for such a conceit, than that they love the forbidden evils, and, in consequence, the fables which favor them? These therefore are



they, who do not make the precepts of the decalogue precepts of religion. That the same persons live without religion, may be seen in the DOCTRINE ON THE SUBJECT OF FAITH.

65. All nations on the face of the earth, who have any religion, are in possession of precepts similar to those contained in the decalogue; and all they who live according thereto, from a religious principle, are saved; but all who do not live according thereto, from a religious principle, are damned. They who live according thereto from a religious principle, being instructed after death by angels, receive truths, and acknowledge the Lord; the reason is, because they shun evils as sins, and hence are principled in good, and good loves truth, and receives it from the desire of its love, as was shown above, n. 32 to 41. This is meant by the Lord's words to the Jews: "*The kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof,*" Matt. xxi. 43; and also by these words: "*When the Lord of the vineyard cometh, he shall destroy those wicked men, and shall let out his vineyard unto other husbandmen, who will render him the fruits in their season,*" Matt. xxi. 40, 41; and by these: "*I say unto you, that many shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God; but the sons of the kingdom shall be cast into outer darkness,*" Matt. viii. 11, 12, Luke xiii. 29.

66. We read in Mark, that "a certain rich person came to Jesus, and asked him what he should do to inherit eternal life?" To whom Jesus replied, "Thou knowest the commandments: Thou shalt not commit adultery; thou shalt not kill; thou shalt not bear false witness; thou shalt not steal; honor thy father and mother:" he answering said, "All these things I have kept from my youth:" Jesus looked at him and loved him: he said nevertheless, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in the heavens; and come, take up the cross, and follow me," x. 17 to 22. It is said that Jesus loved him, and this, because he said he had kept those commandments from his youth; but whereas he lacked three things, viz. that he had not removed his heart from riches, that he had not fought against concupiscences, and that he had not as yet acknowledged the Lord to be God; therefore the Lord said unto him, that he should sell all that he had, whereby is meant, that he should remove his heart from riches; that he should take up the cross, whereby is meant, that he should fight against concupiscences, and that he should

follow Him, by which is meant, that he should acknowledge the Lord to be God. The Lord here spake, as in all other cases, by correspondences: see the DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 17. For no one can shun evils as sins unless he acknowledges the Lord, and approaches him, and unless he fights against evils, and thus removes concupiscences. But more will be said on this subject in the article concerning combats against evils.

VIII. THAT SO FAR AS ANY ONE SHUNS MURDERS OF EVERY KIND AS SINS, SO FAR HE HAS LOVE TOWARDS HIS NEIGHBOR.

67. By murders of every kind are understood also enmities, hatreds and revenge of every kind, which breathe a murderous purpose; for therein murder lies hid, as fire under embers: the infernal fire is nothing else but such a murderous spirit; and it is from this ground that men are said *to burn* with hatred and revenge: these are murders in a natural sense: but by murders in a spiritual sense, are meant all the methods of killing and destroying the souls of men, which are various and manifold; but by murder in a supreme sense is meant to hate the Lord. These three kinds of murder make a one, and cohere together; for whosoever is disposed to kill the body of man in this world, is also disposed after death to kill the soul of man, and even to destroy the Lord; for he burns with anger against the Lord, and is desirous to put out his name.

68. These kinds of murder lie concealed inwardly with man from his birth; but still he learns from his infancy to cover them over with civil and moral conduct, which he must needs practise in his intercourse with mankind; and so far as he loves honor or gain, so far he is watchful over himself, lest his murderous inclinations should appear. This is practised by man with respect to his external part, whilst, nevertheless, his internal consists of the above kinds of murder: such is the real nature and quality of man in himself. Now whereas he lays aside his external part with the body when he dies, and retains his internal, it is evident what a devil he must become, unless he be reformed.

69. Inasmuch as the above-mentioned kinds of murder lie inwardly concealed in man from his birth, as has been said, and at the same time thefts of every kind, and false witness of every kind, with the concupiscences prompting thereto,

concerning which more will be said presently ; it is evident, that unless the Lord had provided the means of reformation, man must needs have perished eternally. The means of reformation which the Lord has provided are these : that man is born in mere ignorance ; that whilst an infant he is kept in a state of external innocence ; soon after in a state of external charity, and then in a state of external friendship : but as he comes into the exercise of thought, by virtue of his understanding, he is kept in a certain freedom of acting according to reason. This is the state which was described above, n. 19, and which we shall here transcribe with a view to what follows : it runs thus :

“ Man, during his abode in the world, is in the midst between heaven and hell ; beneath is hell, and above is heaven : and at the same time he is kept in the liberty of turning himself either to hell or heaven : if he turns himself to hell, he turns himself away from heaven, but if he turns himself to heaven, he turns himself away from hell. Or, what is the same thing, man, during his abode in the world, stands in the midst between the Lord and the devil, and is kept in the liberty of turning himself to one or the other : if he turns himself to the devil, he turns himself away from the Lord, but if he turns himself to the Lord, he turns himself away from the devil. Or, what is the same thing, man, during his abode in the world, is in the midst between evil and good, and is kept in the liberty of turning himself either to the one or to the other : if he turns himself to evil, he turns himself away from good, but if he turns himself to good, he turns himself away from evil.” See the same above, n. 19 ; see also n. 20, 21, 22.

70. Inasmuch then as evil and good are two opposites, in all respects like hell and heaven, or like the devil and the Lord, it follows, that if man shuns evil as sin, he comes into the good, that is opposite to the evil : the good opposite to the evil which is meant by murder, is the good of neighborly love.

71. Inasmuch as this good and that evil are opposites, it follows, that the latter is removed by the former. Two opposites cannot abide together, as heaven and hell cannot abide together : supposing them to be together, there would result that lukewarm state, of which it is written in the Revelation, “ *I know that thou art neither cold nor hot ; I wish thou wert cold or hot ; but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth,*” iii. 15, 16.

72. When man is no longer in the evil of murder, but in

the good of love towards his neighbor, then whatsoever he does is the good of that love, consequently, is a good work. A priest, for example, who is principled in that good, as often as he teaches and leads his flock, does a good work, because he acts from a love of saving souls. A magistrate also, who is principled in that good, as often as he executes the laws of order and justice, does a good work, because he acts from a love of his country, of the society to which he belongs, and of his fellow-citizens. A merchant, in like manner, if he be principled in that good, does a good work in every thing pertaining to his commercial pursuits, being influenced therein by the love of his neighbor, that is, of his country, of the society to which he belongs, of his fellow-citizens, and also of his domestics, who are his real neighbors, and for whose good he provides whilst he is providing for his own. A laborer, also, who is principled in that good, labors faithfully, under its influence, for others as for himself, fearing his neighbor's loss as his own. The reason why all the deeds done by such are good works, is, because so far as any one shuns evil, so far he does good, according to the general law above stated, n. 21; and he who shuns evil as sin, does good, not from himself, but from the Lord, n. 18 to 31. It is otherwise with him who does not regard murders of every kind as sins, whether they be enmities, hatreds, revenge, or other evils of a like nature: whatever is done by such a person, be he a priest, or a magistrate, or a merchant, or a laborer, is not a good work, because every work done by such a one partakes of the evil which is within him; for his internal part or principle is what produces or gives birth to the work, the external whereof may possibly be good, but for others, not for himself.

73. The Lord inculcates the good of love in many passages in the Word; and teaches it particularly in Matthew, by reconciliation with our neighbor, in these words: "*If thou offerest thy gift upon the altar, and there rememberest that thy brother hath any thing against thee, leave there thy gift before the altar, and first go and be reconciled to thy brother; then come and offer thy gift. Agree with thine adversary whilst thou art in the way with him, lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: verily I say unto thee, thou shalt not come forth thence, until thou hast paid the uttermost farthing,*" chap. v. 23 to 26: to be reconciled to a brother is to shun enmity, hatred, and revenge; that is, to shun such evils as sins, is evident. The Lord also teaches, in Matthew, "*Whatsoever ye*

would that men should do unto you, even so do unto them, for this is the law and the prophets," vii. 12; consequently evil should not be done to him: not to mention many other passages to the same purport. The Lord also teaches, that murder consists in being angry with a brother or a neighbor without a cause, and in accounting him as an enemy, Matt. v. 21, 22.

IX. THAT SO FAR AS ANY ONE SHUNS ADULTERIES OF EVERY KIND AS SINS, SO FAR HE LOVES CHASTITY.

74. By adultery, in the sixth commandment of the decalogue, in a natural sense, is not only meant whoredom, but also all obscene acts, all wanton discourse, and all filthy, unclean thoughts: but by committing adultery, in a spiritual sense, is meant, to adulterate the good things of the Word, and to falsify its truths: and in a supreme sense, by committing adultery is meant to deny the Lord's divinity and to profane the Word: these are the several kinds of adultery. The natural man, by means of his rational light, may know that by adultery is meant every obscene act, all wanton discourse, and every filthy thought; but he does not know, that by committing adultery is also meant, to adulterate the good things of the Word and to falsify its truths; and still less that it means the denying the Lord's divinity and profaning the Word: hence he does not know, that adultery is so great an evil, as that it may be called essentially diabolical; for whosoever is principled in natural adultery is also in spiritual adultery, and *vice versa*: that this is the case will be demonstrated in a particular treatise concerning CONJUGIAL LOVE. But they are at once in adulteries of every kind, who do not regard adulteries as sins, both in faith and life.

75. The reason why so far as any one shuns adultery, so far he loves marriage; or, what is the same thing, so far as any one shuns the lasciviousness of adultery, so far he loves the chastity of marriage; is, because the lasciviousness of adultery and the chastity of marriage are two opposites; wherefore so far as man is not in the one, so far he is in the other. The case in this respect is as was described above, n. 70.

76. It is impossible for any one to know what the chastity of marriage is, unless he shuns the lasciviousness of adultery as sin. A man may know that in which he is, but he cannot know that in which he is not; if he knows any thing, in

which he is not, by description, or by thinking about it, still he knows it only as somewhat obscure, and involved in doubt; wherefore he does not see it in a clear light, and free from doubt, until he is in it: in the latter case therefore he knows, but in the former case he may be said to know and not to know. The truth is, that the lasciviousness of adultery and the chastity of marriage, compared with each other, are like hell and heaven compared with each other; and that the lasciviousness of adultery makes hell with man, and the chastity of marriage make heaven with him. The chastity of marriage, however, abides only with those who shun the lasciviousness of adultery as sin: see below, n. III.

77. From what has been said it may without difficulty be concluded and seen, whether a man be a Christian or not, yea, whether he has any religion or not: for whosoever does not regard adulteries as sins, in faith and life, is not a Christian, neither has he any religion. But on the other hand, whosoever shuns adulteries as sins, especially if he holds them in aversion by reason of their being sins, and still more, if he abominates them on that account, has religion, and if he be in the Christian Church, is a Christian. But more will be seen on this subject in the Treatise concerning CONJUGIAL LOVE: in the mean time, see what is said upon it in the Treatise ON HEAVEN AND HELL, n. 366 to 380.

78. That by adulteries are also meant obscene acts, loose, wanton discourse, and filthy thoughts, appears plain from the Lord's words in Matthew: "*Ye have heard that it hath been said by them of old time, thou shalt not commit adultery; but I say unto you, that whosoever shall look upon a woman to lust after her, hath already committed adultery with her in his heart,*" v. 27, 28.

79. That by committing adultery, in a spiritual sense, is meant to adulterate the good of the Word, and to falsify its truth, appears from the following passages: "*Babylon hath made all nations drink of the wine of her fornication,*" Rev. xiv. 8. "*The angel said, I will show thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed whoredom,*" Rev. xvii. 1, 2. "*All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed whoredom with her,*" Rev. xviii. 3. "*God hath judged the great whore, who corrupted the earth with her whoredom,*" Rev. xix. 2. Whoredom is spoken of in regard to Babylon, because by Babylon are meant those who arrogate to themselves the divine power

of the Lord, and profane the Word by adulterating and falsifying it; wherefore also Babylon is called "*the mother of whoredoms and abominations of the earth,*" Rev. xvii. 5. The same is signified by whoredom in the prophets; as in Jeremiah: "*I have seen a horrible thing in the prophets of Jerusalem; they commit adultery and walk in lies,*" xxiii. 14. So in Ezekiel: "*Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth; one committed whoredom under me; she doated on her lovers, the Assyrians her neighbors; she committed her whoredoms upon them; yet she forsook not her whoredoms in Egypt. The other corrupted her love more than the former, and her whoredoms more than the whoredoms of her sister; she added to her whoredoms, she loved the Chaldeans; the sons of Babel [Babylon] came to her to the bed of love, and polluted her by their whoredom,*" xxiii. 2 to 17: these words relate to the Israelitish and Jewish church, which are called the daughters of one mother: by their whoredoms are meant the adulterations and falsifications of the Word; and whereas, in the Word, by Egypt is signified science, by Assyria reasoning, by Chaldea the profanation of truth, and by Babel the profanation of good, therefore it is said that they committed whoredom with those nations. The like is said in Ezekiel concerning Jerusalem, whereby is signified the church as to doctrine: "*Thou didst trust to thy beauty, and committedst whoredom because of thy renown, so that thou pouredst out thy whoredoms on every one that passed by: thou hast committed whoredom with the sons of Egypt thy neighbors, great in flesh, and hast multiplied thy whoredom: thou hast committed whoredom with the sons of the Assyrian; and when thou wast not satisfied with those with whom thou committedst whoredom, thou multipliedst thy whoredom even to Chaldea, the land of merchandise: an adulterous woman hath received strangers instead of her husband; all give a reward to their whores, but thou hast given rewards to all thy lovers, that they may come to thee in thy circuit in thy whoredoms; wherefore, O harlot, hear the word of Jehovah,*" xvi. 15, 26, 28, 29, 32, 33, 35: that by Jerusalem is meant the church, may be seen in the DOCTRINE CONCERNING THE LORD, n. 62, 63; the like is signified by whoredoms in Isaiah, chap. xxiii. 17, chap. lvii. 3; and in Jeremiah, chap. ii. 2, 6, 8, 9, chap. v. 1, 7, chap. xiii. 27, chap. xxix. 23; and in Micah, chap. i. 7; and in Nahum, chap. iii. 4; and in Hosea, chap. iv. 10, 11; and in Levit. xxv. 5; and in Numbers xiv. 33, chap. xv. 39: and in other places. For the

same reason also the Jewish nation was called by the Lord “ *an adulterous generation,*” Matt. xii. 39, chap. xvi. 4, Mark viii. 38.

X. THAT SO FAR AS ANY ONE SHUNS THEFTS OF EVERY KIND AS SINS, SO FAR HE LOVES SINCERITY.

80. By stealing, in a natural sense, is not only meant to steal and to rob, but also to defraud, and under any pretence to take away the goods of another: but by stealing, in a spiritual sense, is meant, to deprive another of the truths of his faith, and of the goods of his charity: whereas by stealing, in a supreme sense, is meant, to take away from the Lord what is his, and to attribute it to one’s self, and thus to claim righteousness and merit. These are thefts of every kind; and they also make a one, as do adulteries of every kind, and murders of every kind, spoken of above: the reason why they make a one is, because one kind is involved in the other.

81. The evil of theft enters deeper into man than any other evil, because it is conjoined with deceit and cunning, and deceit and cunning insinuate themselves even into the spiritual mind of man, which is the seat of his thought as grounded in understanding. That man has a spiritual mind and a natural mind, will be seen below.

82. The reason why man loves sincerity so far as he shuns theft as sin, is, because theft is also fraud, and fraud and sincerity are two opposites; wherefore so far as any one is not in fraud, so far he is in sincerity.

83. By sincerity is also meant integrity, justice, fidelity, and uprightness: man cannot be principled in these virtues from himself, so as to love them by and for the sake of them; but whosoever shuns fraud, deceit, and cunning, as sins, thereby becomes principled in those virtues, not from himself, but from the Lord, as was shown above, n. 18 to 32. This is true in regard to every one in his station and office; as in regard to a priest, to a magistrate, to a judge, to a trader, and to a laborer.

84. The same appears from many passages of the Word; as from the following: “ *Whosoever walketh in righteousness, and speaketh uprightnesses; whosoever hateth oppressions for gain, and shaketh his hands from holding bribes; who stoppeth his ears from hearing of bloods, and shutteth his eyes from seeing evil; he shall dwell in heights,*” Isaiah xxxiii. 15, 16. “ *Jehovah, who shall dwell in thy tent, who shall inhabit in the mountain of thy holiness? He that walketh upright and doeth*



*righteousness, he doth not backbite with his tongue, nor do evil to his companion,"* Psalm xv. 1, 2, 3. "*Mine eyes are upon the faithful of the earth, that they may sit with me: he that walketh in the way of the upright, he shall minister unto me. There shall not sit in the midst of my house he that doeth deceit; he that speaketh lies shall not stand in my sight. I will early destroy all the wicked of the land, to cut off from the city all that work iniquity,"* Psalm ci. 6, 7, 8.

That he who is not inwardly sincere, just, faithful, and upright, remains in reality insincere, unjust, unfaithful, and devoid of uprightness, the Lord teaches in these words: "*Except your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of the heavens,"* Matt. v. 20: by the righteousness which exceeds that of the scribes and Pharisees, is meant interior righteousness, in which the man is principled who is in the Lord. That man ought to be in the Lord, he himself teaches in John: "*The glory which thou hast given me I have given them, that they may be one as we are one, I in them, and thou in me, that they may be perfect in one; and that the love with which thou hast loved me may be in them, and I in them,"* xvii. 22, 23, 26; from whence it is evident, that they are perfect when the Lord is in them. These are they who are called "*the pure in heart, who shall see God; and the perfect as their Father in the heavens,"* Matt. v. 8, 48.

85. It was said above, n. 81, that the evil of theft enters deeper with man than any other evil, because it is conjoined with deceit and cunning, and deceit and cunning insinuate themselves even into the mind of the spiritual man, where his thought is grounded in understanding; wherefore it may be expedient here to say something concerning the MIND of man. That the mind of man is his understanding and will together, may be seen above, n. 43.

86. Man has a natural mind and a spiritual mind; the natural mind is beneath, and the spiritual mind is above: the natural mind is the mind of his world, and the spiritual mind is the mind of his heaven.\* The natural mind may be called

\* It was a doctrine amongst the ancient philosophers, that man is a MICRO-COSM, or little world, in which the great world is portrayed in miniature. Thus, as in the great world there is an inward or spiritual world, and an outward or natural world, so it is with the little world of man; his inward or spiritual part is what is here called his heaven, and his outward or natural part is what our author calls his world: each of these parts has its respective mind, or ruling spirit; and it is according to this idea, that man's natural mind is here called by the author the mind of his world, or outward part, and his spiritual mind, the mind of his heaven, or of his inward part.

the animal mind, but the spiritual mind the human mind. Man is also distinguished from a mere animal by this, that he has a spiritual mind, whereby he has a capacity of being in heaven during his abode in the world: it is likewise by virtue of this mind that man lives after death.

Man, as to his understanding, can be in his spiritual mind, and thence in heaven; but he cannot be as to his will in his spiritual mind, and thence in heaven, unless he shuns evils as sins: and unless he be also as to his will in heaven, still he is not in heaven; for the will draws the understanding downwards, and causes it to be alike animal and natural as itself.

Man may be compared to a garden, the understanding to light, and the will to heat: a garden is in light and not at the same time in heat, during winter, but it is in light and heat together during summer: the man, therefore, who is in the light of the understanding alone, is as a garden in the time of winter; but he who is in the light of the understanding, and at the same time in the warmth of the will, is as a garden in the time of summer. The understanding also is wise by virtue of spiritual light, and the will loves by virtue of spiritual heat; for spiritual light is the divine wisdom, and spiritual heat is the divine love.

So long as man does not shun evils as sins, the concupiscences of evils close up the interiors of the natural mind on the part of the will, being like a dense veil there, and as a dark cloud beneath the spiritual mind, and preventing it from being opened: but as soon as man shuns evils as sins, then the Lord flows in out of heaven, and removes the veil, and disperses the cloud, and opens the spiritual mind, and thereby introduces him into heaven.

So long as the concupiscences of evils close up the interiors of the natural mind, as just observed, so long man is in hell; but as soon as those concupiscences are dispersed by the Lord, man is in heaven. Further; so long as the concupiscences of evils close up the interiors of the natural mind, so long he is merely a natural man; but as soon as those concupiscences are dispersed by the Lord, he becomes a spiritual man. Again; so long as the concupiscences of evils close up the interiors of the natural mind, so long man is a mere animal, differing only in this, that he has power to think and speak, even concerning such things as he does not see with his eyes, which is a consequence of the faculty he enjoys of elevating his understanding into the light of heaven; but as

soon as those concupiscences are dispersed by the Lord, man becomes truly a man, because he then thinks what is true, in the understanding, by virtue of what is good in the will. Lastly ; so long as the concupiscences of evils close up the interiors of the natural mind, so long man is as a garden in the time of winter ; but as soon as those concupiscences are dispersed by the Lord, he is like a garden in the time of summer.

The conjunction of the will and the understanding with man is meant in the Word by the heart and soul, and by the heart and spirit ; as where it is said, that " God should be loved with the whole heart, and with the whole soul," Matt. xxii. 35 ; and that " God would give a new heart, and a new spirit," Ezek. xi, 19, chap. xxxvi. 26, 27 ; by the heart is meant the will and its love, and by soul, and by the spirit, the understanding and its wisdom.

#### XI. THAT SO FAR AS ANY ONE SHUNS FALSE WITNESS OF EVERY KIND AS SINS, SO FAR HE LOVES TRUTH.

87. By bearing false witness, in a natural sense, is not only meant to act in the character of a false witness, but also to lie and to defame. By bearing false witness in a spiritual sense is meant, to assert, and to persuade others, that what is false is true, and that what is evil is good, and *vice versa* : but in a supreme sense, by bearing false witness, is meant to blaspheme the Lord and the Word : these are what constitute the bearing false witness in a threefold sense. That these several kinds of false witness, make a one with every man who acts as a false witness, who tells a lie, and defames his neighbor, may appear from what was shown in the DOCTRINE CONCERNING THE SACRED SCRIPTURE, in relation to the threefold sense of all that is contained in the Word, n. 5, 6, 7, and 57.

88. Inasmuch as a lie and truth are two opposites, it follows, that so far as any one shuns a lie as sin, so far he loves truth.

89. So far as any one loves truth, so far he is desirous of knowing it, and so far he is affected in heart when he finds it ; nor can any other attain unto wisdom ; and so far as he loves to do the truth, so far he is made sensible of the pleasantness of the light in which the truth is. The case is similar in respect to the subjects spoken of above ; as in respect to sincerity and justice with him who shuns thefts of every kind ; in respect to chastity and purity with him who shuns

adulteries of every kind; and in respect to love and charity with him who shuns murders of every kind, &c. But he who is in the opposites, knows not any thing concerning these virtues; when yet they contain in them every thing that is any thing.

90. It is truth which is meant by the seed in the field, concerning which the Lord speaks in these words: "*A sower went out to sow. And as he sowed, some fell by the way-side, which was trodden under foot, and the fowls of heaven devoured it; and some fell upon stony ground, but as soon as it was sprung up, it withered away, because it lacked moisture; and some fell into the midst of thorns, and the thorns sprang up with it and choked it; and other fell upon good ground, and sprang up, and bare fruit, a hundred fold,*" Luke viii. 5 to 8, Matt. xiii. 3 to 8, Mark iv. 3 to 8. The sower here is the Lord, and the seed is his Word, consequently truth; the seed by the way-side is with those who take no concern about truths; the seed on stony ground is with those who take concern about truth, but not for its own sake, and thus not inwardly; the seed in the midst of thorns is with those who are in the concupiscences of evil; but the seed in the good ground is with those who love the truths which are in the Word from the Lord, and practise them in dependence on him, and thus bring forth fruit. That this is the meaning of the parable appears from the Lord's explication of it, Matt. xiii. 19 to 23, Mark iv. 14 to 20, Luke viii. 11 to 15. Hence it is evident, that the truth of the Word cannot take root with those who take no concern about truth; nor with those who love truth outwardly and not inwardly; nor with those who are in the concupiscences of evil; but with those in whom the concupiscences of evil are dispersed by the Lord. In these last, the seed, that is, truth, is rooted in their spiritual mind; concerning which, see above, n. 86.

91. It is a prevailing notion at this day, that salvation consists in believing this or that doctrine of the church, and has no connexion with doing the commandments of the decalogue, (which are, not to kill, not to commit adultery, not to steal, not to bear false witness, both in a confined and extended sense,) for it is urged, that works are not regarded, but faith from God; when nevertheless the truth is, that so far as any one is in those evils, so far he is without faith, as was shown above, n. 42 to 52. For consult your reason, and consider well, whether any murderer, adulterer, thief, and false witness, so long as he is in the concupiscence of such evils, can have faith;

and further, whether the concupiscence of such evils can possibly be otherwise dispersed than by not willing to do them because they are sins, that is, because they are infernal and diabolical: wherefore, whosoever supposes that salvation consists in believing this or that doctrine which the church teaches, and is still in the concupiscence of murder, of adultery, of theft, and of false witness, must needs come under the description of that foolish one mentioned by the Lord in Matthew, chap. vii. 26. Such a church is thus described in Jeremiah: "*Stand in the gate of the house of Jehovah, and proclaim there this word; Thus saith Jehovah of hosts the God of Israel, Amend your ways and your works; trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these; Will ye steal, murder, and commit adultery, and swear by a lie, and come and stand before me in this house, on which my name is named, and say, We are delivered, whilst ye do those abominations? Is this house become a den of robbers? Behold, even I have seen, saith Jehovah,*" vii. 2, 3, 4, 9, 10, 11.

**XII. THAT IT IS NOT POSSIBLE FOR ANY ONE TO SHUN EVILS AS SINS, SO THAT HE MAY HOLD THEM INWARDLY IN AVERSION, EXCEPT BY COMBATS AGAINST THEM.**

92. It must appear plain to every one, both from the Word and from doctrine thence derived, that the proprium, or self-hood, of man, is evil from his birth, and that it is in consequence of this that he loves evils, from an innate concupiscence, and is hurried on to the very commission of them, from a desire to revenge, to defraud, to defame, and to commit adultery; and in case he does not think that they are sins, and resist them on that account, he commits them as often as opportunity offers, and when his interest and reputation are not endangered. Man, moreover, yields to the influence of these evils with a feeling of delight, when there is nothing of the nature of religion within him.

93. Inasmuch as this proprium, or self-hood, of man, constitutes the first root of his life, it is evident what sort of a tree man would become, if that root were not to be extirpated, and a new one implanted; he would be a rotten tree, of which it is said, that it is to be cut down and cast into the fire, Matt. iii. 10, chap. vii. 19. This root is not removed, and a new one implanted in its stead, unless man regards the evils, which constitute the root, as destructive to his soul, and is on that

account desirous of removing them: but inasmuch as they appertain to his proprium, and are consequently delightful to him, he cannot effect their removal but with a degree of unwillingness, and of struggle against them, and thus of combat.

94. Every one who believes that there is a hell and a heaven, and that heaven is eternal felicity, and that hell is eternal infelicity; and who believes, further, that they who commit evil go to hell, and they who do good, to heaven; is brought into a state of combat; and he who is in combat, acts from an interior principle, and in opposition to that concupiscence which constitutes the root of evil; for whosoever is engaged in combat against any thing, does not will or desire that thing, and to have concupiscence is to will and desire. Hence it is evident, that the root of evil can only be removed by combat against it.

95. So far, therefore, as any one fights against evil, and thereby removes it, so far good succeeds in its place, and, by virtue of good, so far he views evil in the face, and then sees it to be infernal and horrible: and having made this discovery, he not only shuns it, but also holds it in aversion, and at length abominates it.

96. The man who fights against evils, must needs fight as from himself; otherwise he does not fight, but stands like an automaton, seeing nothing and doing nothing; in which state, from the evil in which he is, he continually thinks in favor of evil, and not against it. But still it is well to be attended to, that the Lord alone fights in man against evils, and that it only appears to man as if he fought of himself, and that the Lord is willing it should so appear, inasmuch as without such appearance there could be no combat, and consequently no reformation.

97. Such combat is not grievous, except to those who have quite surrendered themselves to the guidance of their concupiscences, and have indulged them with deliberate purpose; and also to those who have confirmed themselves in the rejection of the holy things of the Word and of the church; to others it is not grievous; let them but resist evils in intention only once in a week, or a fortnight, and they will perceive a change.

98. The Christian church is called the church militant, and it can be called militant for no other reason than as fighting against the devil, consequently against the evils which are from hell; for hell is the devil. This combat consists in the temptation which every member of the church endures.

99. The combats against evils, which are temptations, are treated of in many places in the Word, and are understood by these words of the Lord: "*Verily, I say unto you, except a grain of wheat falling into the earth die, it abideth alone; but if it die, it beareth much fruit,*" John xii. 24: and also by these: "*Whosoever will come after me, let him renounce himself, and take up his cross, and follow me. Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it,*" Mark viii. 34, 35; by the cross is understood temptation, as also in Matt. x. 38, chap. xvi. 24. Mark x. 21. Luke xiv. 27; by his life is meant the life of man's proprium or self-hood, as also in Matt. x. 39, chap. xvi. 25. Luke ix. 24; and particularly John xii. 25; which is also the life of the flesh that profiteth nothing, John vi. 63. Concerning combats against evils, and victories over them, the Lord speaks to the churches in the Revelation; as to the CHURCH IN EPHESUS: "*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,*" Rev. ii. 7: to the CHURCH IN SMYRNA: "*He that overcometh shall not be hurt by the second death,*" Rev. ii. 11: to the CHURCH IN PERGAMOS: "*To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no one knoweth except he that receiveth it,*" Rev. ii. 17: to the CHURCH IN THYATIRA: "*He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and I will give him the morning star,*" Rev. ii. 26, 28: to the CHURCH IN SARDIS: "*He that overcometh, the same shall be clothed in white raiment,*" Rev. iv. 5: to the CHURCH IN PHILADELPHIA: "*Him that overcometh will I make a pillar in the temple of my God, and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from God, and my new name,*" Rev. iii. 12: and to the CHURCH IN LAODICEA: "*To him that overcometh, will I give to sit with me on my throne,*" Rev. iii. 27.

100. The subject of those combats, which are temptations, may be seen particularly treated of in the DOCTRINE OF THE NEW JERUSALEM, from n. 187 to n. 201. Whence they are, and their nature, may be seen, n. 196, 197. How and when they happen, n. 198. What good they effect, n. 199. That the Lord fights for man, n. 200. Concerning the Lord's combats or temptations, n. 201

### XIII. THAT MAN OUGHT TO SHUN EVILS AS SINS, AND TO FIGHT AGAINST THEM, AS FROM HIMSELF.\*

101. It is of divine order that man should act from freedom, since to act from freedom according to reason is to act of himself. Nevertheless, these two faculties, FREEDOM and REASON, are not man's own, but are the Lord's within him: and so far as he is man, they are not taken away from him, inasmuch as without them he could not be reformed; for he could not do the work of repentance; he could not fight against evils, and afterwards bring forth fruits worthy of repentance. Now since freedom and reason are with man from the Lord, and man acts from them, it follows, that he does not act of himself, but as of himself.†

102. The Lord loves man, and is desirous of dwelling with him; nor can he love him and dwell with him, unless he is received and loved reciprocally; this is the only possible ground of conjunction. For this cause the Lord has given freedom and reason to man, freedom, to think and will as of himself, and reason, to direct him in such thinking and willing. To love any one, and to be conjoined with any one, with whom there is no reciprocation, is not possible; neither is it possible to enter into and remain with any one with whom there is no reception. Inasmuch as reception and reciprocity are in man from the Lord, therefore the Lord says, "*Abide in me, and I in you,*" John xv. 4; "*He that abideth in me, and I in him, the same beareth much fruit,*" John xv. 5; "*In that day ye shall know that ye are in me, and I in*

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\* The author's distinction, that in avoiding evils as sins, man ought to exert himself AS OF HIMSELF, is more extensively instructive than might at first sight be apprehended, as it clearly reconciles any seeming repugnance between those two great truths, the continual influence of Divine Goodness upon the human mind, and the free agency of man, not from a liberty independent of Him in whom he lives, moves, and has his being, but from a continual gift from the fountain of all life and liberty; so that he cannot truly be said to act OF HIMSELF, but AS OF HIMSELF;—which distinction ascribes all the power and wisdom of his actions to God, and at the same time supports the practical truths, that man ought to exert himself in opposition to evil;—that he ought to keep his heart with diligence, to make his calling and election sure;—and that fortitude, self-denial, repentance, diligence, and circumspection, are quite consistent with that continual dependence on God, that trusting in his help and preservation, and that devotedness to his will, which is the reasonable service and solid happiness of the truly humble and pious Christian.

† That man has freedom from the Lord, may be seen above, n. 19, 20; and in the Treatise on HEAVEN and HELL, n. 589 to 596, and n. 597 to 603. What freedom is, may be seen in the DOCTRINE OF THE NEW JERUSALEM, n. 141 to 149.



you," John xiv. 20. That the Lord is in the truths and in the goods which man receives, and which abide with him, he also teaches in these words: "*If ye abide in me, and my words abide in you. If ye keep my commandments, ye shall abide in my love,*" John xv. 7, 10; "*He that hath my commandments, and doeth them, he it is that loveth me, and I will love him, and will make my abode with him,*" John xiv. 21, 23. Thus the Lord dwells in his own with man, and man in those things which are from the Lord, and thus in the Lord.

103. Inasmuch as there is with man from the Lord this reciprocity, and power of application on his part, and consequent mutual faculty for conjunction, therefore the Lord directs, that man should repent; and this no one can do, but as of himself: "*Jesus said, Except ye repent, ye shall all perish,*" Luke xiii. 3, 5; "*Jesus said, The kingdom of God is at hand; repent, and believe the Gospel,*" Mark i. 14, 15 "*Jesus said, I am come to call sinners to repentance,*" Luke v. 32. "*Jesus said to the churches, Repent,*" Rev. ii. 5, 16, 21, 22, chap. iii. 3; also, "*They repented not of their deeds,*" Rev. xvi. 11.

104. Inasmuch as there is with man from the Lord this reciprocity, and power of application on his part, and consequent mutual tendency to conjunction, therefore the Lord enjoins, that man should do the commandments, and should bring forth fruits; as in these words: "*Why call ye me Lord, Lord, and do not what I say?*" Luke vi. 46 to 49. "*If ye know these things, blessed are ye if ye do them,*" John xiii. 17. "*Ye are my friends if ye do what I command you,*" John xv. 14. "*Whosoever teacheth and doeth, shall be called great in the kingdom of the heavens,*" Matt. v. 19. "*Every one that heareth my words and doeth them, I will liken to a prudent man,*" Matt. vii. 24. "*Bring forth fruits worthy of repentance,*" Matt. iii. 8. "*Make the tree good, and its fruit good.*" Matt. xii. 33. "*The kingdom shall be given to a nation bringing forth the fruits thereof,*" Matt. xxi. 43. "*Every tree which beareth not good fruit, is cut down and cast into the fire,*" Matt. vii. 19; not to mention many other passages of a like nature; from which it is evident, that man ought to do good from himself, but by the Lord's power, which he should implore; and this is to do good as of himself.

105. Inasmuch as there is with man from the Lord this reciprocity, and power of application on his part, and consequent mutual faculty for conjunction, therefore man is to

renoer an account of his works, and to be recompensed according to them; for the Lord saith, "*The Son of Man shall come, and render to every one according to his deeds,*" Matt. xvi. 27. "*They who have done good shall come forth to the resurrection of life, and they who have done evil to the resurrection of judgment,*" John v. 22. "*Their works follow with them,*" Rev. xiv. 13. "*All were judged according to their works,*" Rev. xx. 13. "*Behold I come, and my reward is with me, that I may give to every one according to his works,*" Rev. xxii. 12. If there was no reciprocity with man, there would be no imputation.

106. Inasmuch as reception and reciprocity are with man, therefore the church teaches, that man should examine himself, should confess his sins before God, should desist from them, and should lead a new life: that this is taught by every church in Christendom, may be seen above, n. 3 to 8.

107. In case man had no faculty of reception, and at the same time of thinking as from himself, nothing could have been said to him about having faith, for neither is faith from man. Without such faculty man would be like chaff in the wind, and would stand like somewhat inanimate, with his mouth open and his hands hanging down, waiting for influx, thinking nothing, and doing nothing in the things which concern his salvation: he has indeed no active power in those things from himself, but still he has a power of re-acting as from himself.

But these things will be placed in a clearer light in the Treatise concerning ANGELIC WISDOM.

XIV. THAT IF ANY ONE SHUNS EVILS FOR ANY OTHER REASON THAN BECAUSE THEY ARE SINS, HE DOES NOT SHUN THEM, BUT ONLY PREVENTS THEIR APPEARING BEFORE THE EYES OF THE WORLD.

108. There are moral men who keep the commandments of the second table of the Decalogue, being guilty neither of theft, nor of blasphemy, nor of revenge, nor of adultery; and such of them as persuade themselves that such things are evil, because they are hurtful to the common good of the state, and thereby contrary to the laws of humanity, also live in the exercise of charity, sincerity, justice, and chastity. But if they practise these goods, and shun those evils, only because they are evils, and not at the same time because they are sins, they are still merely natural men; and with merely

natural men the root of evil remains ingrafted, and is not removed; wherefore the good actions which they perform are not good, because they proceed from themselves.

109. It is possible for the natural moral man to appear before men in the world altogether like the spiritual moral man, but not before the angels in heaven; for before the angels in heaven, if he be principled in what is good, he appears as an image of wood, and if he be principled in what is true, as an image of marble, in which is no life: but it is otherwise with the spiritual moral man: for the natural moral man is externally moral, and the spiritual moral man is internally moral, and what is external without what is internal is not alive: it lives indeed, but not the life which is called life.

110. The concupiscences of evil, which form the interiors of man from his birth, are not removed but by the Lord alone: for the Lord enters by influx from what is spiritual into what is natural, whereas man of himself flows-in from what is natural into what is spiritual; and this influx is contrary to order, and does not operate upon concupiscences to the removal of them, but incloses or shuts them in closer and closer in proportion as it confirms itself: and whereas hereditary evil thus lies concealed and shut up, after death, when man becomes a spirit, it bursts the covering within which it was concealed in the world, and breaks out, like the corruption of an ulcer which had only been superficially healed.

111. There are various and manifold causes operating to render man moral in an external form; but if he be not also moral in an internal form, he is still not moral: as for example; if a person abstains from adultery and whoredom through fear of the civil law and its penalties; or through fear of losing his reputation, and consequently his prospects of worldly advancement; or through fear of diseases which may be thereby contracted; or through fear of family broils, and the disturbance of his private tranquillity; or through fear of revenge from the husband or relatives; or from poverty or avarice; or from weakness occasioned either by disease, or by excess, or by age, or by impotence; yea, if he abstains from those evils from any natural or moral law, and not at the same time from a spiritual law, he is still inwardly an adulterer and whoremonger; for he nevertheless believes that those evils are not sins, and consequently he does not make them unlawful in his spirit before God; and thus in spirit he commits them, although not before the world in the body; wherefore after death, when he becomes a spirit, he speaks

openly in favor of them. Hence it is evident, that a wicked person may shun evils as being hurtful, but that none but a Christian can shun them as being sinful.

112. The case is similar in respect to thefts and frauds of every kind ; and also in respect to every kind of murder and revenge, of false witness and lies. No one can be cleansed and purified from them of himself: for there are infinite concupiscences inherent in every one of those evils, which man sees not but as one simple thing, whereas the Lord sees every smallest particular in every series. In a word, man cannot regenerate himself, that is, form in himself a new heart and a new spirit ; the Lord alone can do this, who is himself the Reformer and Regenerator. Wherefore if man were to be desirous of making himself anew from his own prudence and intelligence, it would be only like covering a deformed face with paint, and besmearing a part affected with inward rottenness with soap.

113. Therefore the Lord says in Matthew, "*Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside may be clean also,*" xxiii. 26 ; and in Isaiah ; "*Wash ye, make you clean, put away the evil of your doings from BEFORE MY EYES, cease to do evil :*" and then, "*though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool,*" i. 16, 18.

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114. To what has been said above, let these remarks be added : I. That Christian charity, with every individual, consists in his performing faithfully the duties of his calling : for thus, if he shuns evils as sins, he daily does what is good, and is himself his own particular use in the common body ; thus also the common good is provided for, and that of each individual in particular. II. That other works are not properly works of charity, but are either its signs, or benefits, or debts.

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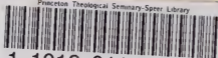
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